The Christian Century

PUBLISHED WEEKLY

How to Give Wisely
An Editorial

The Church as Prophetic Critic
By John C. Bennett

When Racial Tensions Flare
By Alfred P. Klausler

January Survey of Books
Reviews of 11 Recent Volumes

JANUARY 6, 1954

In This Issue

JOHN C. BENNETT is professor of theology and Christian ethics at Union Theological Seminary, New York.

ALFRED P. KLAUSLER wrote the article on the Martin Luther film in the Oct. 21 issue of The Christian Century. Editor of the *Walther League Messenger* and assistant pastor of St. Philip's Lutheran Church, Chicago, Mr. Klausler is also a member of the advisory board of the Lutheran Human Relations Association of America, a Missouri Synod organization.

WALTER MARSHALL HORTON is professor of theology, Oberlin Graduate School of Theology.

MAURICE NATANSON is assistant professor of philosophy, University of Houston.

GARLAND DOWNUM is associate professor of history, Arizona State College, Flagstaff.

JOHN BRIGHT is professor of Old Testament, Union Theological Seminary, Richmond, Va., and author of the prize-winning *The Kingdom of God* (reviewed Oct. 22).

ROBERT S. TANGEMAN is Harkness associate professor of music, Union Theological Seminary, New York.

NELS F. S. FERRÉ is professor of philosophical theology, Vanderbilt University, Nashville.

ROBERT CONOVER is professor of English, Kansas State College, Manhattan.

LAURENCE MCGAUGHRAN is associate professor of psychology, University of Houston.

LEE E. CANNON is professor of modern languages, Hiram College, Ohio.

HELEN KENYON former moderator of the Congregational Christian Churches, represents them on the General Board of the National Council of Churches and on its Division of Home Missions. Miss Kenyon's home is in New Haven.

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The Christian Century

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Coming Events

Jan. 10. Chicago Sunday Evening Club; Paul E. Scherer, speaker.
Jan. 10-12. National Lutheran Educational Conference 40th Annual Convention, Cincinnati.
Jan. 11-13. Church of the Nazarene Conference on Evangelism, Kansas City, Mo.
Jan. 12. Institute for Religious and Social Studies, New York city; themes: "The Meaning of History," "Religion and Social Welfare," "New Horizons"; Salo W. Baron, Otis R. Rice, Albert Hofstadter, speakers.
Jan. 15. Religious Radio Institute (National Council of Churches Broadcasting and Film Commission), Parkersburg, W. Va.
Jan. 17. Chicago Sunday Evening Club; Clark Kuebler, speaker.
Jan. 17-21. University Christian Mission (N.C.C. Joint Department of Evangelism), Eugene, Ore.
Jan. 17-23. Church and Economic Life Week (N.C.C. Department of Church and Economic Life).
Jan. 17-31. Evangelistic Mission (N.C.C. Joint Department of Evangelism), San Bernardino, Calif.
Jan. 18-25. Worldwide Week of Prayer for Christian Unity.
Jan. 18-19. Religious Television Institute (N.C.C. Broadcasting and Film Commission), Wheeling, W. Va.
Jan. 18-22. Emory University School of Theology 20th Annual Ministers' Week, Emory University, Ga.
Jan. 19. Wisconsin Council of Churches Annual Meeting.
Jan. 19. Institute for Religious and Social Studies, New York city; themes: "The Meaning of History," "Religion and Social Welfare," "New Horizons"; Abraham J. Heschel, Robert W. Spike, Robert Saudek, speakers.
Jan. 19-20. N.C.C. General Board Meeting, New York city.
Jan. 19-23. Methodist Board of Missions Annual Meeting, Buck Hill Falls, Pa.
Jan. 20-21. Wisconsin State Pastors' Convention, Madison.
Jan. 20-21. Sixth National Conference on Church and State (Protestants and Other Americans United for Separation of Church and State), Washington, D. C. Theme: "How To Preserve Religious Liberty in the United States." Speakers at Mass Meeting in Constitution Hall: Glenn L. Archer, Emmett McLoughlin.
Jan. 21-28. National Christian Teaching Mission (N.C.C. Joint Department of Evangelism), Fort Wayne, Ind.
Jan. 24. Chicago Sunday Evening Club: Robert J. McCracken, speaker.
Jan. 24-28. University Christian Missions (N.C.C. Joint Department of Evangelism), Columbus, Ohio; Corvallis, Ore.; Fort Collins, Colo.
Jan. 25-28. Ohio Pastors' Convention, Columbus; Eugene Blake, Charles Goff, Perry E. Gresham, Halford E. Luccock, William Pollard, Ralph Sockman, speakers.
Jan. 25-29. Congregational Christian Missions Council Midwinter Meeting, Cleveland.
Jan. 26-28. N.C.C. General Department of United Church Women Meeting of State Presidents, New York city.
Jan. 29-Feb. 3. National Christian Teaching Mission (N.C.C. Joint Department of Evangelism), Santa Monica, Calif.
Jan. 31-Feb. 3. University Christian Mission (N.C.C. Joint Department of Evangelism), Auburn, Ala.
Jan. 31-Feb. 7. Youth Week.
Feb. 1-2. New York State Council of Churches Annual Legislative Seminar, Albany.
Feb. 1-5. Chicago Theological Seminary 92nd Annual Ministers' Week

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

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EDITORIAL

FOR CHRISTIANS, 1954 is to be the year of Evanston. This will hardly be news to readers of The Christian Century. It is not presented as news, but as a forecast of the central editorial interest of this paper from now until the end of August, and beyond. So much will be printed bearing on preparations for Evanston, reports to be considered there and the decisions which the delegates reach, that we know there is a peril lest some readers grow weary of the subject before the second Assembly of the World Council of Churches convenes. We hope to escape this pitfall by printing the sort of articles and editorials that will keep the discussion from becoming a bore. But with the Assembly meeting on the Northwestern University campus, almost within sound of these offices, a peculiar responsibility rests on the Century to make the significance of the gathering plain to its international constituency. The Evanston Assembly will pretty well set the future of the World Council and, more important, of the modern ecumenical movement. The ecumenical movement, it must not be forgotten, was born out of the conviction, reached by experience on mission fields, that it is the will of God that the churches should act and grow together, that it is a denial of his will if they do not do so. Evanston 1954 will largely tell whether the World Council is an instrument approved of God to advance this, his purpose. Therefore we can think of no subject this paper could treat this year which would approach this in importance. And we covet the participation of our readers in the discussion.

The Year of Evanston

Russia Accepts Eisenhower's Invitation to Atomic Talks

RUSSIA has accepted the invitation of President Eisenhower to discuss the formation of an international stockpile of fissionable materials under control of the United Nations. As soon as the acceptance was announced, the press began to overflow with quibblings meant to persuade the public that nothing of moment can be expected to come of the negotiations. Perhaps the negotiations will fail. At this moment, however, what matters is that the Soviet Union has accepted the President's invitation. That is a new start. The atomic debate is off dead-center. A new start means a new chance. Retaining, as he does, the diplomatic offensive, the President can use this new chance with an imaginative boldness to shame the doubters—and we pray God that he does. One other fact about this Soviet acceptance is worth noting. The Soviet Union has specifically accepted the President's suggestion that the coming talks shall be held in private. In the light of the familiar accusation that Russia enters international parleys only for the purpose of using them as a sounding board for her propaganda, this accommodation to the President's wishes should not be minimized. It means that the heads of the Russian state are willing to try a method which Eisenhower and Churchill believe holds out largest hope of producing favorable results. In private negotiations, the Western leaders think, the negotiators are not under the necessity of constantly talking to the political galleries back home. They can put forward tentative proposals without committing themselves irretrievably. They can withdraw from positions without incurring intolerable loss of national "face." All in all, we see no reason to greet the Russian acceptance of President Eisenhower's invitation as though we had as soon it were a rejection. The President's U.N. speech has indeed turned out to be the best Christmas gift of the season.

'The More It Changes, the More It Is the Same'

MR. TRUMAN shrugged off current absorption in the hunt for subversives, when talking to the press the other day, as something that runs in cycles. The former president no longer talks about red herrings. But he holds that there is no reason to get hot and bothered about the activities of congressional and state legislative committees, that this is something the nation has been through before and presumably will go through again, but that presently the excitement will subside and another period of calm may be expected. Perhaps Mr. Truman was thinking of what Louis F. Post called, in the title of his book on his experiences as Woodrow Wilson's assistant secretary of labor, *The Deportations Delirium of Nineteen Twenty.* The attorney general who led that crusade against what were then called "bolsheviks" was a Democrat, A. Mitchell Palmer. Or perhaps Mr. Truman was recalling parallels to the latest performance of Senator Joseph R. McCarthy. Speaking before the same Chicago luncheon club which heard Attorney General Brownell exhume the Harry Dexter White case, the Wisconsin senator picked Harvard as the next target for his wrath. Harvard, he declared, is "a real privileged sanctuary" for communist-tinged professors who take refuge behind the Fifth Amendment. It is the only university whose president has refused to dismiss

faculty members at the bidding of the McCarthy committee. "We hope," he promised, "to do something about that in the not too distant future." When reporters asked him to expand on that promise, he revealed that no investigation of Harvard is contemplated, but that a more effective means will be found to bring President Pusey to heel by cutting off tax exemptions for the university and for those who contribute to its support. Legislation to this end, said McCarthy, is being prepared for introduction in Congress. So much for Senator McCarthy and Harvard. Now turn to page 36 of the newly published *Secret Diary of Harold L. Ickes,* under date of May 11, 1933: "President Robert Maynard Hutchins, of the University of Chicago, called me up about noon. He is very much concerned over the bill which passed the state senate of Illinois providing that if sedition is taught in any private institution, the property of that institution shall be placed on the tax rolls. . . . This fool bill went through the state senate with a whoop last Thursday and is now before the judiciary committee of the house." Mr. Ickes helped to kill this particular "fool bill" of 1933. But what is it the French say: "The more it changes, the more it is the same"?

Beria Bites The Dust

SOMEWHERE the sardonic shade of George Orwell should be grinning at Napoleon as the two contemplate the erasure of Lavrenti P. Beria from the roster of Soviet heroes. For it was the Corsican who said, in one of his jibes at the groundlings, that "history is a fable agreed upon." And it was Orwell who, in his *1984,* drew a terrifying picture of the way in which modern totalitarianisms go about the manufacture of their official fables. The press teems with speculations concerning Beria's downfall. Why did this man, six months ago number two in the Soviet hierarchy, fall so swiftly to such an ignominious end? One explanation holds that he lost out in a struggle between Great Russians and Georgians for control of the Communist state machinery. The master Georgian dictator, Stalin, could not pass along to his disciple the power he had amassed. This explanation sees Beria as the loser in an internal struggle among the nationalities which make up the Union of Soviet Socialist Republics. Then there are those who hold that Stalin's death precipitated a decisive test of strength between the Red army and the secret police. Beria's execution, along with that of six of his top aides in the internal police, is interpreted to mean that the Russian revolution is moving steadily toward an army regime. Another explanation is that the surviving members of the politburo, by pooling their strengths, were able to make Beria the scapegoat for internal failures in Soviet policies, especially in agriculture, where the situation is acknowledged to be bad. And of course there are those who see nothing more than a repetition of the personal struggle for power which followed Lenin's death, with Malenkov this time the victor and Beria in the role once filled by Trotzky. There may be truth in any or all of these interpretations. Or the truth may be of an entirely different nature. Because the sources of truth are so defiled in the Soviet Union—or in any communist country—we may never know. All that is certainly known is that Beria, deputy prime minister last July, is dead before a firing squad. And Soviet histories, encyclopedias and schoolbooks are being rewritten to describe him, when they speak of him at all, as a "betrayer," a "criminal," a "plotter," a "terrorist murderer," one guilty of "treason." Whatever the hidden truth of Beria's downfall, his fate has revealed again the indifference of the communist state to the claims of personal integrity. As Koestler showed in *Darkness at Noon,* it matters nothing to communism when ends of state require communists to label themselves scoundrels.

A.C.L.U. Reports on Civil Liberties

IT HAS BEEN nearly three years since the American Civil Liberties Union issued a report on the state of freedom in the United States. In a period of rapid growth, which fortunately coincided with the rise of threats to our liberties, this doughty voluntary organization was so busy defending our freedoms that it did not take time to summarize what was happening to them. Now, however, a 160-page analysis of events since January 1951 has been issued and yearly publication is promised hereafter. It is to be hoped that the schedule will be kept, for these reports afford a much more reliable index to the state of the nation than any other publication regularly available. By sticking firmly to its job of maintaining and mobilizing the defense of civil liberties, the A.C.L.U. has made itself an indispensable champion of true Americanism. It should be listened to now, when it warns that "the taproot and trunk of the tree of liberty and democracy is in grave danger." Freedom of inquiry and communication, this report claims, are in peril. A man may still mount a soapbox in Union Square and say what he pleases. But liberty suffers now "in official precensorship or pressure group boycott of mass media—newspapers, magazines and books, motion pictures and the theater, radio and television." Also in jeopardy are our schools, colleges and universities, which are threatened by good people who have suddenly been seized by a desire to make them "noncontroversial," as if this were possible, to say nothing of being desirable, in a free society. The A.C.L.U. finds that "it is the intolerance of dissent and the fear to express dissent which represent the worst damage done by congressional investigations and what is generally called McCarthyism." It flatly declares that "no legislature has any right even to 'expose' anything which is not pertinent to constitutionally permissible legislation, just as the executive and the judiciary have no right to exceed their respective constitutional powers." The report may be secured from 170 Fifth Ave., New York 10.

Paul Douglas and the Party System

PAUL DOUGLAS, senator from Illinois, has announced that he will be a candidate for re-election next November. We do not know who his Republican opponent will be. We do not know what issues will come to the front during the campaign. But it is not too early to say that Illinois and the nation are fortunate in the assurance that the coming election will see a candidate with the stature of Paul Douglas offering himself to the suffrages of his

fellow citizens. If the Republican party in Illinois really desires to win his seat, it will have to come up with a more impressive candidate than any of those now seeking its nomination, and with a more intelligent appraisal of issues than now seems in prospect. We do not always see eye to eye with Senator Douglas. On such matters as military appropriations and UMT schemes, for example, we think that his reaction against his one-time Quaker pacifism, reinforced by the war service in which he suffered such painful wounds, has made him a bit too easily responsive to Pentagon wishes. But on the whole, we question whether there is a member of the United States Senate who serves the public interest more conscientiously and consistently. His first term in the Senate has been in every sense distinguished. If he is re-elected it is reasonable to expect that, buttressed by experience, his second term will be even more so. It is a commentary on the artificial character of the American party system that, if one studies the legislative program outlined by President Eisenhower at the series of White House conferences just before Christmas, there is much greater promise of intelligent support for most of that program from Senator Douglas, a nominal party opponent, than from any of the present contenders for the Republican nomination in Illinois. Yet Republican party managers are sure to advise the President that, for the sake of party regularity, he must support some candidate bearing the Republican label next November, even though it is altogether likely that, if elected, he will spend his time in Washington voting against most of the President's measures.

Fulton Lewis Withdraws From His Church

PERHAPS the action of the radio commentator, Fulton Lewis, Jr., in withdrawing from the membership of the Methodist church in Hollywood, Maryland, did not deserve the front-page treatment given it by the *Chicago Tribune*. Other public characters have got mad at other preachers and taken themselves and their contributions elsewhere without ruining the congregations from which they withdrew. But the episode, minor as it was, casts a revealing light on one of the difficulties with which evangelical churches have to contend these days when dealing with the liquor question. All we know about this incident comes from the story in the *Tribune,* but this is a source not unfriendly to Mr. Lewis. It seems that the radio commentator has been crusading for months against alleged laxity in Maryland's enforcement of its liquor laws. He has charged that taverns have been serving and employing minors as well as servicemen from an airbase near his home. His principal targets have been the governor and two prominent Republican politicians. So far so good. But on a December Sunday the pastor of Mr. Lewis' church ventured to point out in a sermon that "the problem of drink and the rising tide of alcoholism is not in the taverns alone." Drinking in the homes of church members, said the pastor, must also be curbed if violations of tavern regulations are to be suppressed. Mr. Lewis chose to interpret the sermon as an attack on his personal habits. He withdrew himself and his family from membership. Evidently the pastor had hit an exposed nerve. But one powerful reason why the testimony of churches once insistent on the liquor issue is muted today is the spread of the custom of social drinking in homes of the membership. Cocktails in the living room have a direct bearing on the disturbing increase in the power of the liquor interests. That Maryland pastor was right; the place to start effective dealing with the mounting liquor problem is in the habits of church members.

Through Mandelbaum Gate

[EDITORIAL CORRESPONDENCE]

Tel Aviv, Israel.

WE HAVE BEEN courteously treated in Israel, although we made no secret of the fact that we had just visited Egypt, Syria, Iraq, Lebanon and Jordan. We crossed into this country at Mandelbaum Gate in Jerusalem and walked uneasily through the ruins of the no man's land which cuts the city in two. John Cogley of *Commonweal* and I carried our luggage two or three blocks to the barricade on the Israeli side, conscious that we were being watched by unseen armed men stationed in the sandbagged ruins. But the Israeli soldier who received us behind the barricade on his side found our names on the list of those he had been told to expect, so we entered Israel. While we were waiting for transportation to the King David hotel, several United Nations cars crossed the frontier between Israel and Jordan. At the hotel we rejoined Rabbi Morris Lazaron, who was not permitted to enter Jordan.

I

That evening, on which the Shabbat (Sabbath) began, we were escorted by an urbane mathematics professor, who was formerly a German, to several synagogues. Usually they were in the upper rooms of houses. In a Yemenite place of worship we saw and heard 14 sad, ageless men, mostly bearded and wearing white shawls over their heads, intoning their ancient ritual. In another upper room 50 Ukrainian men and boys, wearing doughnut-shaped hats made partly of fur, worshiped in their way. In two other Eastern groups we got the same impression—that time had stood still, that this could easily have happened a thousand years ago. In this context, the really startling sight was that of the cultivated European who was our guide, who in each place took his stand among the worshipers, closed his eyes and swung with fervor into the chant.

Earlier that evening there had been a big row in front of a near-by Shell filling station. A flying squad of Orthodox tried forcibly to compel the operator to close before the Shabbat began. He resisted because he was doing a land-office business with motorists who were filling up before the closing law went into effect. There was a fight that ended inconclusively. This is a common occurrence, in Tel Aviv and other cities as well as Jerusalem, and before all sorts of stores as well as filling stations. Usually the "curleys"—so called because they curl their six-inch sideburns—win.

Later we passed a modern building seating about 1,500. We were told this also was a synagogue—and wondered

why we had not been taken there—where women as well as men and boys are permitted to attend services. The women sit in the balcony which is reserved for them. This synagogue is also of Orthodox persuasion. We were told no synagogue of Reformed Judaism exists in Israel. Rabbi Lazaron asked if he would be permitted to hold a religious service in Israel. He was told: "Certainly, if you secure the consent of the other rabbis in the place you hold the service." The likelihood is not great that a liberal rabbi, particularly one who opposed formation of the state of Israel, would receive this approval.

II

When Paul Hutchinson was here seven years ago, he commented on the "aggressively secularist outlook which is in control." (See "Zion Without God," The Christian Century, October 26, 1946.) He found that most of the leaders of the Zionist movement here were "violently antireligious." "All are entirely secularist in philosophy and outlook," he said, and asked: "What happens ten years from now when (I hope) a Jewish state is fully established and the overwhelming majority of its leaders and active citizens turn out to regard their national heritage as based on an outworn primitive superstition?" He anticipated "an intense struggle between the religious and the nonreligious elements in the Jewish community." He doubted that American and English Jews would long continue to support a "secular, dominantly agnostic and religiously gelid state . . . Zion without God."

As of now, victory in the struggle seems to be going to orthodoxy. The secularists have managed to defeat the efforts of the obscurantists to incorporate their views permanently in the constitution, but only at the price of leaving the country without a constitution. Otherwise they seem to have surrendered. Today no Israeli official is publicly secularistic or agnostic. Men of high intellectual attainments, some of them the same men who were openly antireligious in 1946, now talk solemnly about the spiritual significance of "the Ingathering," about the return of the government to Jerusalem as the "fulfillment of prophecy," about the establishment of Israel as the realization of "the will of God." What has changed them? Is theirs a genuinely religious conversion? In view of the apocalyptic events of recent years and the continuing threat of extinction which hangs over them and over Israel, the work of their hands, that possibility is not to be ruled out.

On the other hand, it is impossible to ignore the fact that deference to Orthodox religion is a necessity for political survival and functioning in present-day Israel. Far stronger than the religious party, whose bearded representatives occupy the front row in the Knesset, is the influence of the 350,000 Eastern and African Jews who have come to Israel. Generally these people from Yemen, Iraq, Morocco and such places hold views which are premedieval in most matters, and religion is no exception. They combine with immigrants from central and western Europe who have kept their faith to constitute a large Orthodox majority in the state.

So today the leaders of the country, many of whom were antireligious yesterday, use the language of Judaism to invoke a supernatural sanction on Israel and incidentally on their own leadership. They identify themselves and the state with a sense of destiny which goes beyond reason into mysticism. They transcend the bitter realities of the present with the sweet consolations of what some of them once described as "pie in the sky." Whether this change represents genuine conversion is not for me to say. In fairness it must be acknowledged that such dissimulation is not unknown in other countries nor indeed in other religions.

III

Yesterday two personable officials took us in a government car to northern Galilee to see the water development project which was stopped when the United States cut off aid funds after Israel refused to obey a U.N. order. The Jordan river at this point is about 20 feet wide. The fact that a dispute over the use of this tiny creek created an international incident indicates the extraordinary poverty of this rocky land in this essential natural resource. We saw the Huleh marshes, which are being drained, visited a ruined village which the Syrians are said to have demolished, ate lunch in a *kibbutz* or collectivist village of 500 which has been in existence for nearly a generation but still has no place of worship. We often saw tractors at work and were delighted at the evidences of modern methods of agricultural production. Most of the traffic on the roads was motorized. The impression of progress toward modern methods of production and distribution is stronger in Israel than in any other Middle Eastern country we have seen.

In the morning we drank for a little while of the sunlit peace which, in spite of war, broods over sparkling blue Galilee. In the evening we came to Nazareth, and saw the carpenters working by lamplight in the shops which still abound in the narrow streets of the old part of the city. "You can tell there are many Christians in Nazareth," our Jewish guide said to us, "because Christian towns always have more trees than others." We were taken by a Greek Catholic citizen of Nazareth to see a Muslim religious judge. He lectured us like an Old Testament prophet. Religious leaders, he said, are to blame for the fact that the world is filled with devils. They did not warn of the dangers of materialism and now it is too late. "Now religion is like a coal. You grasp it and it burns you like fire."

Rabbi Lazaron asked if the spirit of Jesus Christ is still to be found in Nazareth. The Muslim leader replied: "Many enter churches but few recognize the truth of Christ. Many kneel but few pray. Not all who worship know Christ. It may be the whole world is one grave. When the self-styled defenders of Christ are Hitlers and Churchills, I think Christ must look down from heaven and weep at what they have done with his victory. I weep from the bottom of my heart because humanity has forgotten God. With materialistic communism growing, it is better not to bring children into this world. If this is to be the fate of humanity, let there be no humanity."

After we left, we did not discuss the judge's words with our guides, but speculated inwardly on the meaning of his jeremiad. Could it have been occasioned by the growth of communist strength in Nazareth? We had been told its mayor is a Communist, though we did not verify the report. Or could it have been aimed at the continued despoliation of the 170,000 persons in the Arab minority in Israel? Most of them are Muslims, though a substantial

minority of the Arab minority are Christians. We found no answer to our speculations, but went on to Haifa, where we ate dinner in a hotel on Mount Carmel. After that we came on to Tel Aviv, a modern city by the Mediterranean. Next door is ancient Jaffa, most of whose former inhabitants are now in refugee camps.

Here I talked with a patient, quiet man of 45 who holds an evening job as well as a daytime job because it takes two jobs to support his sick wife and child in one room. He was born in Germany, grew up in a Christian village, and lost his parents and sister in a concentration camp in the Second World War. He came to Palestine in 1936, served in the British army, fought again in the Arab-Israel war. "My brother in America wants me to come there," he said. "But I cannot make another big change in my life. I'm building a two-room house on a little lot at the edge of town. When it is finished I will work in the garden and give up this second job. In 50 years we will make a good country here. Then all the former Germans, Poles, Iraqis, Moroccans and Yemenites will be one. They are not one now. It is impossible for me to be friends with these people, since we have so little in common. But my son and their children will understand each other. If we have peace, they will build the Israel we hoped for but shall never see." H.E.F.

How to Give Wisely

THE AMERICAN PEOPLE are learning to give generously. Now we must learn to give wisely. Last year we gave a record $4 billion to causes which appealed to our sympathies. Of that sum, $3,880,000,000 helped people as we intended to help them. But $120,000,000 went astray. According to the Russell Sage Foundation, at least that much went to swell frauds and enrich fakers. That is only one dollar in 33, but every dollar thus misused is one dollar too much. It subsidizes mismanagement, sustains low standards, fattens the bank accounts of crooks. No right-minded giver wants to have even 3 per cent of his giving wasted or stolen. How prevent it?

One way to avoid mistakes is to stop giving. So many people did that at the close of 1953, when the New York legislative probe investigating charity rackets was taking testimony, that some well established, ethical organizations reported tragic declines in income in the crucial weeks of the year. This meant that many innocent people will suffer for the sins of the guilty few. It cut off from legitimate channels of creative action many persons who could have rendered a service. Surely there must be a better way of dealing with an evil.

Another remedy is to pass a law. The New York legislative commission uncovered evidence that a veterans' organization raised $21 million in three years, with not a dollar of direct aid reaching a veteran or his dependents. It learned that an organization for aid to "underprivileged children" used Hollywood names and raised nearly $4 million, spending only $300,000 for help to children. It discovered that a so-called national hospital collected $630,000, there being no hospital and the money-raiser getting $435,000. The chairman of the commission of inquiry said at least 100 other charity organizations operating in New York state are as guilty of fraud or objectionable practices as these three. Unfortunately, New York is not unique in this respect.

I

Legislative remedies can be found for this scandalous situation, and New York proposes to find them. Its commission proposes to require state licensing of all fund-raisers and state registration of all charitable agencies, except religious organizations. It intends to make it a misdemeanor for anybody to use the name of a person for fund-raising unless that person gives his consent in writing. It plans to require annual financial statements to sponsors of organizations, showing how money is raised and how it is spent. It aims to give the attorney general authority to apply to the courts for revocation of the charter of any organization that uses fraud in fund-raising. Such laws are needed, and we hope they are enacted and enforced.

But something more than new laws is needed: wisdom on the part of the giver. In this matter as in all others, wisdom is not easy to come by. John D. Rockefeller, Sr., who established foundations which helpfully gave away hundreds of millions, said he nearly had a nervous breakdown before he learned how to give away money wisely. Julius Rosenwald, who gave away $60 million while he lived, looked back near the close of his fruitful life and said that it was "nearly always easier to make one million dollars honestly than to dispose of it wisely." The same can be said of a hundred dollars, or ten, or one. Recent investigations reveal that it is generally the carelessness or ignorance of the giver of small amounts which subsidizes the rackets that take from 50 to 95 per cent for "expenses."

Corporations, which are allowed to give 5 per cent of their income according to a provision of the Internal Revenue Code enacted in 1935, need not make the mistakes many of them do make in giving. They can benefit from advisory services set up by the National Better Business Bureau, 405 Lexington Ave., New York 17, or any of its 90 local city bureaus. They can write for advice to the National Information Bureau, 205 East 42nd St., New York 17. This nonprofit organization was formed in 1918 and supplies facts on national organizations that solicit contributions. It publishes each year a *Giver's Guide to National Philanthropies* and works to raise and maintain standards in philanthropy. Businesses also can seek advice from chambers of commerce. In 1,500 communities, community chests and councils of social agencies stand ready to advise either corporations or individuals. A good place for either to begin is to secure *The Manual of Corporate Giving*, edited by Beardsley Ruml, from the National Planning Association, 800 21st St., N.W., Washington 6, D. C.

We understand this book is the only one of its kind. It is written by 27 men, each a recognized authority in a field related to public welfare, education or philanthropy. It takes the contributor as its client and does not attempt to sell him a "bill of goods." It discards the ancient and outworn rule that the only people who trouble to educate the giver are those who hope to share in his gifts. It should be on the desk of every person—banker, lawyer, minister or company official—who gives or advises others on giving.

So far as most citizens are concerned, the safest rule is

to give to those agencies whose work and records are known, and add others as knowledge increases. Generally this will mean beginning with the local church, then reaching out to the national and world concerns of the church, such as missions and Church World Service. It can mean beginning with the community chest, then expanding to approved national charities and the world concerns of the United Nations, such as its Children's Fund. Recent exposés are likely to prejudice many against national organizations, but it would be a mistake to penalize the work of all because a few are not what they profess to be. The book *Community Planning for Human Services,* by Bradley Buell and Associates (Columbia University Press), surveys the whole field covered by these agencies.

Adult classes in the church or in Y.M. and Y.W.C.A.'s, or the church board, could render a genuine service and make the church a stronger force for good if they studied material of this kind. Church members need help in developing standards for intelligent and constructive giving. A study group of this kind could probably command many of the information services available to corporations and other businesses.

II

In general the following points should be observed in considering appeals for gifts. They are expanded by J. Paul Reed, director of the National Information Bureau, in the book on corporate giving referred to above. The first point is, be prepared. Never give without investigating. Honest organizations welcome inquiry. Giving without knowledge is unworthy of the importance of the business in hand. Second, be searchingly realistic. That it is your duty to insist on integrity goes without saying. But you also have the obligation to know that the organization to which you contribute is competently run and is reasonably effective and economical in reaching its end. Third, refuse to be stampeded. Too many organizations resort to "scare" stories, especially at the end of the year.

Fourth, don't let the volume of publicity for some causes bowl you over, or the lack of publicity for others restrain your sympathies. An often cited example is the comparison between the death ratios from highly publicized polio, on the one hand, and cancer and heart disease on the other. "Of 972 deaths per 100,000 in a recent year, heart diseases and cancer accounted for 488, or about 48 per cent, and polio for less than 2 per cent," says Mr. Reed. "Yet in volume of publicity, heart and cancer appeals were probably in inverse ratio to polio." Fifth, insist on knowing whether you are giving to an actual operating budget or are contributing to a "goal" somebody hopes to reach. Finally, every invitation to give should be viewed as a possible opportunity to enlarge the social world in which you are a responsible and participating member.

Rackets in philanthropy, as the current probes prove, lean heavily on sentiment connected with illness, the needs of children or the demands of patriotism. Such appeals must be judged on their merits. It should be obvious that free enterprise, anticommunism, the needs of veterans or the cause of the "American way of life" do not have to depend on high-pressure salesmen who solicit on a commission basis contributions to organizations upholding such causes. After the recent discoveries, it should also be clear that a contributor does little good by yielding to the importunities of a telephone salesman operating from some "boiler room" for a percentage of the take.

Require them to write. Check on sponsors. Refuse to accept articles delivered without an order. Be skeptical of benefits which chiefly benefit the promoter rather than the cause; of advertising which does not deliver values received; of people or organizations who learn of you from some "sucker list." Such lists can be bought in the open market. Withhold contributions from causes which depend on lotteries, bingo or other offenses against social morality.

III

But all this is negative and precautionary, whereas the essential thing is that each of us recognize positively and gratefully the worth of the opportunities many American voluntary organizations offer us for rendering new and needed services. Every advance of knowledge opens the way for man to develop new expressions of interest and sympathy, and as often as not these expressions will be channeled through voluntary organizations. By intelligent use of such agencies each person can expand his usefulness, widen his horizons. Through the National Information Bureau the best experience in this field has set up the following standards by which legitimate organizations can be judged. They bear repetition.

Agencies deserving of support should have (1) an active and responsible governing board, serving without compensation, holding regular meetings and possessing effective administrative control. (2) A legitimate purpose which can be carried out without duplication of the work of other legitimate organizations. (3) Reasonable efficiency in management of program, and reasonable resources of personnel and other means for carrying out the purpose of the enterprise. (4) Consultation and cooperation with established agencies in the same or related fields. (5) Ethical methods of publicity, promotion and solicitation of funds. (6) Right methods of fund-raising, which includes no payment of commissions for moneys raised, no mailing of unordered tickets or merchandise with a request for money in return, no general telephone solicitation. (7) An annual audit prepared by an independent certified public accountant or trust company showing all receipts and expenditures and certifying the validity of accounting methods. (8) A detailed annual budget, showing how future income and disbursements are to be disposed of and giving the board an opportunity to determine policy. It is the responsibility of churches to educate people in giving wisely, not only to their own causes but to all appeals.

It is the privilege of each of us to give generously, and it is our duty to give wisely. By giving generously and wisely, we can share creatively in building the expanding world of helpful human relationships which is being slowly raised by men and women of good will. Most of the existing agencies were created for good and valid reasons and continue to serve a useful purpose. These deserve support and participation. The existence of a minority which may have been created for invalid reasons or serve no adequate purpose compels each of us to choose. In our choice we indicate what our own life purpose really is.

Reprints of this editorial may be ordered from The Christian Century, 407 S. Dearborn St., Chicago 5, Ill., for $3.00 per 100.

The Church as Prophetic Critic

By John C. Bennett

THE ROLE of the church as the prophetic critic of society is neglected today; instead, the chief emphasis is on the healing ministry of the church, on Christianity as the antidote for anxiety, on the gospel's promise of peace of mind. There is a prophetic No which still needs to be said, but there is a tendency to omit it, in part because of our preoccupation with the "positive" message and in part because in the nation's present state of mind prophetic criticism is more than usually misunderstood or resented.

I am not suggesting a one-sided return to what I call here prophetic criticism. My only concern is to call attention to the fact that things are now out of balance. Is it not of the essence of the Christian gospel that healing and judgment belong together? The deepest source of healing is the forgiveness that follows confession. At the heart of our faith is the cross, which is at the same time the demonstration of the consequences of sin and the revelation of God's forgiveness. In the light of the message entrusted to it the church is called to act as prophet, pastor and priest at the same time for the same people. There was a strong negative note in almost all the prophets of Israel; and, while Jesus showed only compassion toward all who recognized their weakness and need, his words to the hard and self-righteous were as negative as anything that we find in the prophets.

The Dangers of the Prophetic Role

There are two good reasons for shrinking from the role of negative critic. One is that the prophet who assumes this role easily becomes self-righteous and unlovely. Prophets who emphasize the negative side of their message often become single-track and very poor guides. They are inclined to identify their own convictions, even on difficult political issues, with the will of God. There are in Christian faith correctives for these tendencies, but only too often they do not take effect. The prophets should realize that they also are under judgment, that they have their own special temptations. Most often confession *with* the people rather than denunciation *of* the people should be the way in which the prophet speaks. I have in mind here the church and its representatives in their prophetic role.

The deeper reason for shrinking from this role today is that we realize the real difficulty in relating negative judgments, which create in people a sense of guilt, with the healing of their souls. The emphasis on the destructive effects of guilt-feelings and anxiety seems to point the church away from stressing negative criticism. We may admit that most guilt-feelings which disturb the deeper level of the soul are misplaced, that they are a holdover in mature life from experiences in childhood which are irrelevant to the moral experience of the adult. The warning of psychiatrists and educators against instilling in children feelings of guilt which can have these later disturbing effects is much needed. But this does not mean that there is no place for the kind of moral judgment that is relevant to mature experience and that makes men uneasy, more fully aware of the consequences of their decisions, more sensitive to the dark side of their culture. The appropriateness of such moral judgment is merely the other side of the reality of moral obligation and of human freedom.

The Shell of Fear Must Be Broken

There are three conditions in our country today which make it difficult but all the more necessary for the church to give emphasis now to the negative or critical elements in its message.

First is our national tendency to develop a shell to protect us as a nation against criticism. It is imperative for the church to break through this shell. Recently I became vividly aware of this problem when I was in a group of about a dozen churchmen who were trying to agree on something to say together on social problems. Two of those present objected to a simple statement to the effect that our responsibility to God rises above all other claims and responsibilities. Their reason for objecting to this idea was that it might make room for treason.

The first thing to say about this is that Christians can expect at times to be regarded by some people as taking positions which are treasonable. Ever since the first apostles said, "We must obey God rather than men," this has been a possibility. The Christian, when he so acts, is trying to be loyal to what he believes is God's purpose for his country and to his country's true welfare.

One view of this fear of treason is that Americans have received such a shock because of the revelation of actual cases of Communist-inspired treason that they are now a wounded people and need to be dealt with very gently. There is some truth in that contention, and the church should take it into account. The other side of the picture, and at the moment the far more important side, is that, while there have been real wounds, there are today powerful men in our country who specialize in reopening those wounds, not to help them to heal more completely but for quite other purposes—to gain a partisan political advantage or to secure personal publicity; but most often in order to discredit by insinuation, if not by direct charges, all who believe in some changes in the economic order. These men use the conflict in faith between Christianity and communism to give a Christian sanction to the most conservative interpretation of the American way of life.

The One Free Voice

There is so much activity of this kind that, while some consideration should be given to the sense of having been wounded in the past, our greatest emphasis should be on the new wounds that are being inflicted in the name of national security, in the name of anticommunism, in the name of patriotism. Our country has almost lost the capacity for self-criticism or for listening to criticism from others. The church is the one voice in our national life and in our local communities that is under no American au-

thority. Its duty today is to seek to counteract the fog of fear and defensiveness which envelops our national life.

The second factor in our culture which makes it difficult but extremely important to give more emphasis to the church's role as prophetic critic is the habit of viewing most things from the standpoint of "public relations." Now responsible and honest public relations are a necessary instrument in our complicated society and there is no institution that does not need to make use of this instrument in order to communicate to the public the things it stands for and the reasons for supporting its work.

'Public Relations'—Right and Wrong

There is, however, a false type of public relations in America which is the result of the attempt to apply to human groups and institutions the methods of advertising which may be suitable in selling soap or automobiles. There may be kinds of soap which are 99 or 100 per cent pure; there may be automobiles which are mechanically almost perfect; and claims for either the soap or the automobiles may not be exaggerated. I pass over the insinuations of superiority to all other products, which often are less than honest.

But "public relations" becomes absurd when we apply the same kind of advertising and promotional techniques alike to the American economic system, to business in general, to labor, to a political party or candidate, to the policies of a government, to a public utility, to a book, to a church. All these things are very human and very mixed, and there is always another side that is carefully suppressed. We Americans have formed the habit of selling things to each other in this way. I often wonder how far people discount what others say when they remember what they have themselves said or left unsaid on another occasion. It often seems that people who are otherwise discerning believe their own propaganda. I have had the privilege of meeting with representatives of business and labor and various agricultural groups and have often noticed how very sensitive each group is to any criticism. They like to draw pretty pictures of themselves which are too good to be true.

This tendency is quite different in origin from the defensive shell which we develop because of fear of communism. It has independent roots in our habit of selling things which is so large a part of our life. But it has the effect of reinforcing the defensiveness which is due to fear. Together these two factors exaggerate perennial tendencies among men to resist self-criticism and to concentrate on the beam in the brother's eye.

Counteracting the Tendency to Self-Deception

Surely within the church there must be a definite attempt to counteract this tendency to deceive others and ourselves, and especially to oppose the use of the Christian religion as a means of commending ourselves, our policies and our institutions to ourselves and to the world. The use of our religion as a sanction for what we ourselves desire most to preserve leads easily to American forms of idolatry which may be more treacherous enemies of Christian faith than explicit denials of it.

The third factor which is both obstacle to and reason for giving new emphasis to the neglected function of the church as critic grows out of the fact that the churches reflect the assumptions and attitudes of particular communities, often of a particular social class or residential area. The democratic structure of many of our denominations suggests that the church should do no more than echo the attitudes and convictions of its members. Some denominations are more inclined than others to suggest that Christian truth is established by majority vote.

To speak of majority vote in this way may be an unfair caricature, but it does call attention to a real problem in Protestantism. Even our denominations which are most democratic in their form of government and which stress as much participation as possible by all their members must recognize that, if a church is Christian, it is confronted by a revelation of God's truth which it did not create and which no majority vote can cancel. It is confronted by a word of judgment from beyond the desires, expectations and ideals of its members. The preaching of the Word of God is one method by which the church provides for the hearing of this judgment. It is often very difficult for the church to accept this judgment when it concerns the social institutions with which the church lives and the culture which surrounds it and almost saturates it.

A Powerful Prophetic Document

The freedom of the pulpit is freedom to be responsible to the revelation of God in Christ and not to any national or socially dominant ideas concerning what is good. Like other forms of freedom it is easily abused, and the interpretation which individuals give to the revelation needs to be checked by various forms of corporate prophetic teaching. One of the finest examples of such corporate teaching in the church was the letter from John Mackay and the General Council of the Presbyterian Church to the ministers of that church. Fortunately, while this letter was addressed to the church, the world was allowed to read it, for it was published in full in the *New York Times.*

This letter brought a Christian judgment to bear on the greatest moral threats to our national life and on our favorite self-deceptions. It dealt chiefly with the false ways in which we respond to the menace of communism. It dealt very forcefully with the disregard of human rights in the current inquisitions and then spoke of the fanatical negativism without any constructive program of action which is leading the American mind into a "spiritual vacuum." It said: "Our national house, cleansed of one demon, would invite by its very emptiness the entrance of seven others. In the case of a national crisis this emptiness could in the high-sounding name of security, be occupied with ease by a fascist tyranny."

I doubt if in the whole postwar period any statement has been made within the American church which is as deep and strong in its prophetic warning to American Christians. It is all the more impressive because it comes from a source that cannot be accused of putting political interests in the place of the biblical message. The difficulty we face today can be seen from the fact that the Boston newspaper with the largest circulation said of this letter that it only went to prove that the church is influenced by subversives.

The result of this letter which comes from a national body should be careful teaching based upon it in many local churches. Let there be much tact and pedagogy in bringing these words of judgment to any community which

is inclined to resist them. But there should be no substitution for those words of another message designed to preserve comforting self-deceptions.

In calling attention to the present lack of balance in the message of the church and, perhaps even more, in the current popular interpretations of Christianity, I want to emphasize something more than the need of preserving both the prophetic role of the church and its role as healer of the soul. Criticism or the prophetic No should always be in the context of the total gospel so that men will not be afraid to hear it or defend themselves against it. Only as people are helped, even while the No is being spoken, to see beyond it to God's love for them and for the world can they really receive the word of criticism. I think that realization of this fact is the chief justification for the choice of the Christian hope as the main theme of Evanston. Let the positive word come first so that the gospel may undercut the fears which cause men to harden their minds and hearts against any criticism; but then the word of judgment is needed to prevent all that is positive in the gospel from creating false peace of mind in personal life or complacency about our national culture.

When Racial Tensions Flare

By Alfred P. Klausler

WHAT can a community do when racial tensions flare into riots? Are there agencies ready to offer constructive help? How can those who encourage violence be counteracted? How can the Christian churches and the men of good will anticipate, and help prevent, the madness of riots? The urgency of such questions, if not their answers, has been thrown into dramatic focus in recent weeks by the tragic situation which has developed in and near Trumbull Park Homes, a public housing project administered by the Chicago Housing Authority in an industrial area on Chicago's far south side.

On July 30, Mr. and Mrs. Donald Howard and their two small children moved into an apartment in the 462-unit development. Not once in their six years of marriage had they had a home to themselves; they had lived with relatives, friends, even strangers. Donald Howard is a native Chicagoan, a World War II veteran with service in the Philippines, a part-time postal employee. His wife Betty works as a telephone operator. When the family first applied for admission to the project last January, hopes for assignment seemed dim. Then, in May, Mrs. Howard heard that applications could be made directly at the Trumbull Park site. She did so, and on July 21 was informed that an apartment was available. She signed the lease, paid a month's rent.

I

The Howards are Negroes. The Chicago Housing Authority said later that it did not know this when Betty Howard applied at the management office, otherwise the ruling that the first admission of a nonwhite family to projects previously all-white must be approved by the agency's five-man commission would have applied. At that time, Trumbull Park Homes was one of only four projects among the twenty that the C.H.A. operates which were not racially integrated.

On August 4, word spread that the Howards were Negroes, even though Mrs. Howard "looked white." That night a crowd of teen-agers gathered in front of the apartment. Bricks were thrown; one crashed through a window and landed inside. By August 6 the crowds had grown larger. Five more windows were broken. A gang of teen-agers tried to rush the apartment, but were stayed by a police detail. The next Sunday a crowd estimated at 2,000 gathered in the streets near by. Firecrackers were set off; teen-agers roamed through the housing project, jeering and yelling. The city police department put into effect Emergency Plan No. 5.

On October 24 three other Negro families moved into Trumbull Park Homes. Mob violence increased, and 360 policemen were assigned to each of three daily eight-hour shifts. Some forty persons were arrested. In the weeks that have passed, special police have continued to patrol the area. The size of the round-the-clock details has been reduced, but the danger of violence has not lessened.

II

In permitting the other Negro families to move in the C.H.A. affirmed a nondiscrimination policy initiated some years ago. It has announced that applications for public housing from nonwhites are to be processed like any others, without referral to the commissioners. Meanwhile, it is faced with a suit filed by the National Association for the Advancement of Colored People on behalf of thirteen Negroes previously denied admission to C.H.A. projects. The suit insists that this denial violated state and federal laws guaranteeing equal rights in public housing.

The C.H.A. was created 15 years ago as a municipal agency to develop and operate low-rent public housing. It has spent over $75 million for 10,000 units which rent at around one-fifth of a family's income—from $21 to $75. At the center of the present controversy is Elizabeth Wood, daughter of an Episcopalian lay missionary to Japan, who is the C.H.A.'s executive secretary. Despite catcalls from offended aldermen and excited real-estate operators, Miss Wood has kept politics out of the C.H.A. To many Chicagoans she has become a symbol of fair play and honest practice.

Chicago is in the midst of a vast program of throughway construction and public building projects involving expenditures of well over $1 billion. The C.H.A. is clearing slum sites rapidly. In all this activity, some 20,000 Chicagoans are having to move from their homes. Eighty per cent of these displaced persons are Negroes—and 80 per

cent of Chicago's Negroes are in the low-income group. The C.H.A. has a backlog of 15,000 applications by Negroes for low-cost housing. Further complicating the situation is the fact that Negroes are coming to Chicago in increasing thousands, drawn by good job opportunities. Conservative estimates put their number in the city now at 650,000.

III

Who opposes the presence of Negroes in C.H.A. developments? The list ranges from purely political opportunists and race haters to businessmen, surrounding residents, and those who say "It's not the time; we must educate first." In the last category one often finds timid clergymen, labor leaders and well meaning civic leaders.

Alderman Emil V. Pacini, in whose 10th ward Trumbull Park Homes lies, is caught between conflicting interests. Shall he listen to the South Deering Improvement Association which opposes the Howards' move-in, or shall he, as a Democrat, be loyal to Mayor Kennelly, who has backed the city's Commission on Human Rights and the use of the police emergency plan? Pacini insinuates that the C.H.A. used "underhand methods" to move the Howards into the project; he is sure there was a plot somewhere to persuade them to settle in his ward. He has stated in a letter to a Chicago newspaper that the solution to Chicago's housing problem is to prevent the entry of "emigrants" from other states. However, he can cite no legal way in which this could be done.

Perhaps the most vociferous opponent of all efforts at racial integration in the area is Colonel Horace F. Wulf, who edits the *Daily Calumet*, a newspaper in an adjacent neighborhood. His paper has featured signed editorials, banner headlines, detailed news stories, and a "Blow Your Top" section in which readers spell out their hatred of the Negro. Wulf, a reserve officer in the U.S. army, was a combat officer in World War II. He is readily accessible to reporters and does not hesitate to state his views. Here is a sample of Colonel Wulf's editorial comment: "Some white areas may welcome other races with open arms. Bless them. But the folks of South Deering have not been sufficiently brainwashed to consent to such practice. Any race mixing must be done with a policeman's night stick. That will not work here." Asked why he campaigns so violently against the Howards, Colonel Wulf says: "I believe in the majority. That's the Constitution and that's American. . . . I'm 90 per cent realist and 10 per cent idealist."

The editor of the *Daily Calumet* prides himself on his regular attendance at different Sunday church services, which he features on Monday's front page with complete coverage of the minister's sermon. So far he has covered 262 such services; his goal is 300. He himself is a member of a Methodist congregation in a neighboring community. If he is reminded that his devotion to church attendance and his antagonism toward the Howards are rather inconsistent, he replies: "The churches are only asking for trouble if they tell me who I've got to live with."

Another inciting influence is the White Circle League headed by Joseph Beauharnais, who was convicted under a state group-libel law in 1952, a conviction later upheld by the U.S. Supreme Court. Beauharnais still addresses disaffected groups, hoping to enlist 50 million people to uphold the "white man's rights" in the "racial war . . . declared upon [him] by the negro." The White Circle League has distributed incendiary leaflets all over the south side pointing to the Trumbull Park Homes incident as proof of the need for the white race to unite to destroy the "malignant cancer of interracialism." At one meeting Beauharnais delivered a fiery harangue calling for a "march on city hall" to protest the presence of the Howards in the public housing project.

The absence of ready-made community organizations in the area which might lead in formation of a sane approach to the situation contributes to the spread of antagonism and lays a foundation for violence. Some observers feel that if officials of Wisconsin Steel, whose huge works overshadow the area, were to assert an aggressive civic leadership in the crisis many of its employees would be encouraged to adopt a more constructive attitude. The (independent) Progressive Steel Workers Union, whose office is within a few blocks of Trumbull Park Homes, has issued no formal statement on the riots. Sins of omission can sometimes be as destructive as overt violence.

IV

No other recent event has so challenged the conscience of Chicago's churchmen as has the Trumbull Park Homes violence. That violence and the hatred it reflects reveal a state of mind which Christians realize must be radically changed.

There are no churches in the project itself. The nearest congregations are St. Kevin's Roman Catholic and South Deering Methodist. Father Pavis of St. Kevin's has attempted by personal example to show toleration and has urged his parishioners to desist from violence and demonstrations of hatred. After a human relations group distributed in the area a statement on interracial good will written by Monsignor Byron of St. Joachim's, an interracial parish in another south side neighborhood, residents charged that the move-in of the Negro families was a "Catholic plot." Previously, there had been shouted accusations that it was part of a "Communist plot." No one appeared to notice the inconsistency.

In Jeffery Manor, a near-by private real-estate development, there are several Protestant churches, a large Roman Catholic church and a Jewish synagogue. So far as is known, these churches have simply ignored the Howards' problem, although all have members who reside in Trumbull Park Homes.

The failure of adjoining churches to provide either leadership or a courageous witness is seen as a tragic commentary on the timidity of the clergy and of church members. Here certainly is an instance where personal ministry and lay witness could help in easing tensions. Seemingly, the churches have remained aloof from the Howard family itself. No clergyman has called on them. A charitable interpretation is that everyone assumes that they are already ministered to by their own clergymen. Donald Howard has no church affiliation; his wife was formerly a Roman Catholic.

On a citywide scale, the churches have taken action. The church federation of Greater Chicago has set in motion "Operation Brotherhood," a plan of action which asks the Protestant churches to accept the fact that this is a

time of crisis in human relations. Each of its nine points places responsibility on ministers and congregational leaders to learn that "we must live together." Some involve a long-range educational program. Some call for immediate action, such as urging church members to stay away from scenes of disturbance and to report incidents of racial tension to the Chicago Commission on Human Relations and to the Chicago Council Against Discrimination. The success of Operation Brotherhood will of course depend on the cooperation of ministers. If they fail to regard the Trumbull riots as a challenge to the church, the plan will be worth only the paper on which it is mimeographed.

So far Cardinal Stritch, head of the Roman Catholic archdiocese of Chicago, has issued no official statement on the riots. But he has not silenced individual clergymen who call for more tolerance and sympathy for minority groups. While it does not speak officially for the cardinal, the Catholic interracial council has issued strong statements condemning the violence. It has printed flyers for distribution in the area. By quoting from sermons or writings of Catholic clergy who serve interracial parishes in Chicago and in other cities, the council attempts to educate and enlighten the laity.

The Chicago Lutheran society for better human relations is conducting a series of meetings throughout the city at which the riots are discussed in the light of Lutheran practice and scriptural principle. Lutherans are being urged to integrate members of minority races into their churches.

As a Chicago clergyman has remarked, the problem lies in the area of honest religion. "No Chicago clergyman dare face his congregation from now on without acknowledging with a deep sense of penitence his shame over the Trumbull riots," he says. "Chicago Christians are to blame for what has happened. Christians must do more than deplore the situation."

V

When Alderman Pacini charged the executive director of Chicago's human relations commission with not doing enough educational work in Trumbull Park Homes, the director replied: "You don't start educating in the middle of a riot." The human relations commission is an official, tax-supported civic agency whose primary object is to study and help ease racial tensions. It has the task of trouble-shooting in difficult areas, advising the mayor and police commissioner when police protection is needed, trying to anticipate trouble between racial groups. But this task is so huge that the commission simply does not have the manpower to handle all the situations that arise.

The Chicago branch of the American Civil Liberties Union has observers constantly on the alert for any violations of constitutional rights. Its representatives were on the scene during the riots. The American Friends Service Committee's regional office offers counsel and help to members of minority groups who are in difficulty. The National Conference of Christians and Jews considers the violence at Trumbull Park Homes a challenge to the effectiveness of its entire program. The Chicago Council Against Discrimination, which coordinates about 100 civic, fraternal and religious organizations for interracial and interfaith understanding, has prepared a series of statements and studies on the riots. The Cook County industrial union council of the C.I.O. has sent men into the steel mills of South Deering to urge the workers to practice toleration. Unfortunately, the rank-and-file worker seems to discredit statements by his union leadership condemning participation in the riots. The workers feel, and freely state, that their leaders are forced to issue such statements by social pressure from the "higher-ups."

VI

What can be done? In the first place, law and order will have to be maintained. (It is freely predicted in the community that if the police were to be removed, the Howards would be dead within twenty-four hours.) The hoodlum element that lies in wait for the slightest relaxation of police vigilance will have to be convinced that Negroes are entitled to the rights and privileges of citizenship.

The problem of overcrowding in the slums where many of Chicago's Negroes are forced to live must be met. There must be an end to the delaying tactics businessmen and politicians have used to prevent the erection of adequate low-cost public housing, to the refusal of people who own property in the slum areas to see that it is kept fit for occupancy. It must be demonstrated that Negro occupancy does not mean deterioration in property values.

There is need for more enterprises like Chicago's Hyde Park-Kenwood Community Conference, whose 1,500 members are seeking to maintain the high standards of a community which logically should have become a blighted area. For a time, unscrupulous real-estate operators sought to frighten people out of this residential area around the University of Chicago by forcing "scare sales" of homes. Buildings were subdivided in violation of city codes. Then the conference went to work. It decided to welcome any family, regardless of race or creed, into the neighborhood. The one test was willingness to maintain good community standards. Today Negro and white live amicably in a neighborhood which rather than deteriorating is experiencing a new blooming. Concerned community leadership encouraged proper understanding.

Not all Chicago's churches are relocating when much of their membership moves out of a changing neighborhood. An outstanding example is Warren Avenue Congregational Church on the west side. Today it attracts members from all racial groups—Puerto Ricans, Filipinos, Mexicans and Negroes. It exercises an aggressive leadership in a community where forty churches have died in recent years. Another is Salem Lutheran Church (Augustana) on the south side. Not only are its membership and its worship and communion services multiracial, but Negroes participate in all social groups—the women's federation, the men's brotherhood, the children's choir, the Boy Scouts. The leadership of these two churches, and of others like them, has never hidden behind the convenient excuse of the need for long-term "education" before opening their doors to all of God's children.

In Trumbull Park Homes itself, William Horine, a student at George Williams College, is trying to create a new atmosphere of understanding and tolerance. Under sponsorship of a neighboring Y.M.C.A., Horine meets regularly with teen-agers in a social unit set aside by the management; 110 boys take part in the workshops he directs.

When the youngsters see that Horine can laugh at threats he has received because of his patient effort to inculcate good will and understanding, they have cooperated even more willingly in his projects. Perhaps he is showing the way to the development of healthier attitudes in the project itself, in which so far no leadership has arisen to channel the good will which must lie in some residents' hearts.

VII

The long winter months descend on Trumbull Park Homes. In the police command post set up in a vacant apartment, the cops drink coffee and complain about their sore feet, about the chilly weather. They listen to reports coming in from the squad cars. They fret about having to travel many miles at their own expense to come on duty. They have a job to do. No one has explained to them that they stand on the front lines guarding the people's most precious heritage of freedom, first set forth in the Bible and spelled out in their country's Bill of Rights.

The Howards still occupy their Trumbull Park Homes apartment, although the C.H.A. has now served them with an eviction notice, based on an indication that they misstated certain facts on income when they filed their application. The other Negro families also remain. Shopping, traveling to and from the job, playing outdoors with the children—all is done under police surveillance.

A call comes over the "squawk box" at the police command post. Mrs. Howard is returning from her job in the Loop and has stopped to shop in a neighborhood where she is not known. A patrol wagon rolls out of the driveway. Fifteen minutes later it stops on the corner where Mrs. Howard is waiting. A policeman steps out and courteously helps her climb into the rear of the wagon. Says Mrs. Howard: "We'll stick it out. We didn't do any wrong. We have a right to a home."

Footnotes

EDITOR THE CHRISTIAN CENTURY:

SIR: No, you are wrong. This letter is not a diatribe against footnotes which break out like a rash of measles all over the page. I get used to them. Besides, the world is getting better in that respect. There are far fewer footnotes today in books that are meant to be read. They are more confined to Ph.D. theses and monographs and such bleak geological formations.

I am appearing as a cheer leader for footnotes. Here is the idea. A reviewer of a recent volume of letters by Robert Browning wrote, "A curious fact is that many of the editor's footnotes make better reading than the letters they explain." Brother, that is not curious at all! That is life, and it is one of the nicest things about life. The footnotes are very often much more interesting and valuable than the main text. Of course, that happens sometimes in books. In that respect Van Wyck Brooks is my favorite author. He has a lovely way with footnotes. It is as though he shakes the tree and all the ripest plums, all the jokes and the wisecracks, drop from the top of the pages into the footnotes below. A very lively book could be made out of the footnotes in the Brooks series, beginning with *The Flowering of New England.*

The exciting thing about life in general is this, that very, very often the incidental thing, the unsung event, the thing passed over, turns out to be more important than the text. Take Sydney Smith, for instance. The official text of his life is that he was a clergyman who never obtained the posts for which his abilities fitted him. He was a disappointed man. His principal occupation seems to have been eating dinners. But what footnotes! A whole aurora borealis of wit and humor! Forked lightning sometimes; a warm summer afternoon of humor at others. Infinitely better than the rather dull prose of his official life.

We knew a woman whose official life story could be put in one sentence, thus: "She was a farmer's daughter who, after graduating from high school, became the wife of a grocer and died at the age of 72." That is all—short enough to go on a small gravestone. But O Boy, or better O Girl, what footnotes! The salt and pepper that was in her, and that she sprinkled joyously around her all her life! The pepper that kept at bay for a week a baffled crew of surveyors for a new road through her property! And the salt. Doesn't the Bible say, "Let your conversation be flavored with salt"? If not, it ought to; one of the biblical authors just forgot to put it in. And the well concealed kindnesses tucked in as little footnotes!

This is not just a foolish whim of mine. It's in the Bible. The big meaning of the parable of the Last Judgment in the 25th chapter of Matthew is that life is truly measured by its footnotes. Listen to the astonishment—"When saw we thee hungry and did not feed thee?" Or even more surprised, "When did we see thee hungry and fed thee?" It had all been in the unconscious footnotes, not in the public text in big print.

More than that, the Muse of History—good old Clio—has a mischievous sense of humor. She arranges it that the footnotes of yesterday become the headlines of tomorrow. Just take a sample. In August 1859 Charles Darwin's *Origin of Species* was published with a noise like that of a rose leaf dropping to the ground, while all London was agog over the visit of Tom Thumb to Queen Victoria. Clio must have laughed hard at that one. So cheer up. The footnotes of today may well be the headlines of tomorrow. Yours, SIMEON STYLITES.

A Hymn to the Creator

(Boethius, Book V, Par. 6)

IN that eternal, all things
created are fulfillment of a wish
for His unfolding. Man and fish,
bird and lichen share a memory of springs
where living fires feed, and when
one drinks again and still again
it seems uranian horses drive
the force that burning keeps alive.
We cannot wither or unhope our own
creation. Deep down in the bone
we know the foot of God walks printless, and heed
the message flashed by hooves of the heavenly stampede.

BRUCE CUTLER.

JANUARY SURVEY OF BOOKS

The Gospel Rephrased

THE GALILEAN WAY: A BOOK FOR MODERN SKEPTICS. *By Jeremy Ingalls. Longmans, $4.00.*

THE GOSPEL is continually ceasing to be "news" through excessive familiarity. Hence the great value of the work done by scholastically competent lay people like Dorothy Sayers, who rephrase the ancient message in terms that actually sound new. This is the sort of service Jeremy Ingalls has rendered in her new book. Learned in Asiatic history and literature, endowed with a poet's gift for coining phrases, she presents the "Galilean way" as a live and arresting alternative for modern religious seekers.

All men, she says, must have some view of the cosmic Way (*Tao*), which frames and governs their lives; and their religions are "bundles" in which they "bind together" the symbolic objects and ideas that summarize for them the meaning of the Way. Before the coming of the Galilean, three principal views of the Way (still far from extinct) had prevailed: the "clan" view with its strictly local deities and provincial moral outlook; the "heroic" view of the conquering mass migrants, such as the Hellenes and many others, with their humanized gods and ethics of valor; and the "metropolitan" view of the great settled empires, with their deified rulers and authoritarian law codes. All over the world, at the beginning of our "Common Era" (a term Miss Ingalls likes) there was a common striving to break through the limitations of these three historic views into a genuine "open-world view." Philosophies like Stoicism and mystery cults of all sorts were already proclaiming the equal and eternal value of every individual.

Galilee was less isolated than Jerusalem from these world currents. The Prophet of Nazareth was not only the continuator of Hebrew prophecy; he was the Savior for whom all nations were looking, from China to Gibraltar. The myth of the Magi is symbolically true though not factually historical. "The claim of a Christ is a claim to sufficient rescue for the whole world, offered to the whole world. If we do not ourselves try to look at the magnitude of history, we are not aware of the prodigiousness of that claim" (p. 14). The way offered by the Galilean to the world was one of grateful love toward the "Source of the Way" (God) and unrestricted, generous love toward every person whatsoever. His life, death and resurrection not only define the quality of this love unforgettably; they give the only convincing evidence that this is *the* way of life.

Miss Ingalls feels kinship with liberals of all faiths who hold an "open-world" view, and she insists that faith in Christ must not be coercively imposed on anyone; but she fears lest liberals who do not believe the "Christian mystery" may succumb to the "Great Doubt," and yield to some contemporary tyranny that thrives on cynicism. In the struggle between the genuine Galilean way and the tribal, heroic, metropolitan corruptions of it that still claim the name of Christian, it is above all important to keep the story of the Galilean alive as an element in general education. The book closes with chapters on the simplicity and flexibility of Christian ethics, the current social problems Christians must face, the meaning of the sacraments, the Lord's Prayer and the Apostles' Creed.

As one versed in literary interpretation, Miss Ingalls offers many bold new explanations of biblical expressions. Some are a bit far-fetched; e.g., "if I will that he tarry till I come" (p. 184) or the too insistent equation of "holiness" with "wholeness"; but many are refreshing and illuminating. Her description of real Galilean Christians on page 4 is beautiful and memorable:

> They value people as individuals irrespective of nation, religion, or talent. They do not ask gratitude or resent ingratitude. They know . . . that love on earth is not to be separated from the confession of sins. They regard the Christ as the sole convincing evidence that all human beings possess an essential dignity worthy of protection, patience and respect.

WALTER MARSHALL HORTON.

Between Two Mysteries

THE ORIGIN AND GOAL OF HISTORY. *By Karl Jaspers. Yale University Press, $4.00.*

KARL JASPERS is known to the philosophical community as well as to the more general public interested in the history of ideas as a distinguished contemporary philosopher who, properly or not, has been identified with the rise of 20th century existentialism. To be sure, Jaspers' version of existential philosophy is quite different from that of Heidegger or Sartre. For Jaspers, the problems of man's existence are theistically approached, though that theism is articulated in terms of what Jaspers calls the "Comprehensive," a transcendence which defines man as distinctively human, as a creature for whom faith is meaningfully possible. Of late, the confusion generated by the broad publicity given to existentialism, particularly in France, has led Jaspers to avoid labeling himself an "existentialist." But if existential philosophy is interpreted as an endeavour to grasp and explicate the categories of man's existence, as an effort to reveal the nature of man's being, as an attempt to illuminate the situation of man in the modern world, then Jaspers is surely engaged in existential philosophizing. His new book on the meaning of history may be seen as an extension of the existential framework to the problems of man's historical consciousness.

The theme of *The Origin and Goal of History* is expressed as an article of faith. It is that "mankind has one single origin and one goal. Origin and goal are unknown to us, utterly unknown by any kind of knowledge. They can only be felt in the glimmer of ambiguous symbols. Our actual existence moves between these two poles." The origin of man is lost in prehistory; any certain knowledge of this period is impossible in principle, hence the "humanization of man" is a mystery: "the moment of *becoming completely human* is the deepest enigma of all." In the same way, the goal of man is equally mysterious, for it is a unity which can never be consummated within human experience.

Jaspers terms both the unity of prehistory and the unity of history's goal the "One." "Universal history as a whole proceeds from the One to the One." Both the One of the origin and the One of the goal of history are grounded in "the One of transcendence." It is this One of transcendence which Jaspers calls the Comprehensive. Transcendence is "the idea of some unrecognized total process" which "forces itself upon us again and again." The Comprehensive is thus "the enigma of world history, which we deepen but do not dissolve." The analysis of the movement of human history between the polarities of origin and goal is presented in terms of a radical thesis.

It is Jaspers' thesis that the period of human history between 800 and 200 B.C. is the time of man's "humanization," the time when "man, as we know him today, came into being." This time is styled the "Axial Period" of history. During the Axial Period an extraordinary development occurs: this is the time of Confucius and Lao-tse, of the Upanishads and Buddha, of Zarathustra, of Elijah and Isaiah, of Homer and the tragedians, of Heraclitus and of Plato. Jaspers characterizes the period forcefully:

> What is new about this age . . . is that man becomes conscious of Being as a whole, of himself and his limitations. He experiences the terror of the world and his own powerlessness. He asks radical questions. Face to face with the void he strives for liberation and redemption. By consciously recognizing his limits he sets himself the highest goals. He experiences absoluteness in the depths of selfhood and in the lucidity of transcendence.

The whole of human history since 200 B.C. has been basically determined in its character by the achievements and generative ideas of the Axial Period: "until today mankind has lived by what happened during the Axial Period."

Whether this thesis of his is accepted or rejected, Jaspers feels that it may be utilized as an explanatory instrument in interpreting human history. What specific interpretations, then, are offered? Instead of trying to condense his arguments, we may indicate the general points Jaspers makes:

1. Human history is a movement between an unknowable origin and an undeterminable goal in which man's achievement remains necessarily in question.

2. While the Axial Period generated the fundamental ideas of *world* history, Christ is the particular axis of *Western* history.

3. The present is a period of alienation from the ideas of the Axial Period; the present is "a period of catastrophic descent to poverty of spirit."

4. "The purpose of an over-all philosophical view of history . . . is to illumine our own situation within the totality of history," and the meaning of history is the achievement of man's unique historical possibilities, the achievement of his humanity.

While an extended evaluation and discussion of Jaspers' conception of history is clearly beyond the limits of this review, it is possible to offer a few general comments. In beginning his study of the meaning of history with the thesis of the Axial Period, Jaspers presents us with a strong and original point of orientation and departure. Setting such a thesis within the framework of existential analysis would also appear to promise a fresh and daring philosophy of history which would clarify the central issues of historical systematics: the dimensions of time and temporality, the structure of historical causation, the significance of relativism, the problem of historical truth, etc. Strangely enough, this reviewer, though deeply sympathetic to existential philosophizing, is profoundly disappointed by the outcome of Jaspers' present study. My objections are manifold, and I can present only the conclusions of my main criticism, not the supporting arguments.

Almost all the basic concepts utilized by Jaspers in the present study, so it seems to me, remain obscure even when the reader has been prepared for these concepts in other works by the author. The ideas of the "Comprehensive," "origin," "goal," "unity," and "faith" operate throughout as unclarified terms, yet they form the very fabric of Jaspers' interpretation of history. Thus, in his final section on "overcoming history" Jaspers makes use of a notion of the "unconscious" which is supposed to refer to "nature *per se*" as well as to "the germ of the spirit, that strives to become manifest." Here is a crucial concept which is at the heart of Jaspers' vision of the philosophy of history, yet the definition we get of the unconscious is: "That which is not conscious is called unconscious"! What are we to understand then when Jaspers writes: "We overcome history by entering into the unconscious in order . . . to attain heightened consciousness"?

In sum, I may stress my disappointment in Jaspers' philosophy of history but point out that the present work is important, nevertheless, for the full understanding of the philosophy of its author, a major contemporary thinker. A serious existential philosophy of history remains to be written. Its task will be, among other things, an inquiry into the central categories of historical being, and its dominant theme will express the unique dynamic of temporality which makes of the fragments of events the enduring unity of historical experience. Nietzsche, Burckhardt and Spengler have all, to varying degrees, caught something of that experience. I feel that Jaspers has failed to express the rich possibilities implicit in his theme. It is my guess that when the philosophy of Karl Jaspers is given a full and systematic evaluation, *The Origin and Goal of History* will prove to be one of the weaker moments in the thought of an otherwise creative and rewarding mind.

MAURICE NATANSON.

Taming the Monster

CHRISTIANITY, DIPLOMACY AND WAR. *By Herbert Butterfield. Abingdon-Cokesbury, $1.75.*

NOT MANY books rate a full-page editorial in *Life*. This one did. To be sure, the editorial called it "high-minded and wrong-headed," and there have been reports that the criticism distressed the publishers. It shouldn't. Any book which can command that much attention from a weekly which claims 20 million readers is an asset on a publisher's list. When a church publishing house begins to turn out books that are treated with this seriousness in mass-circulation periodicals, it's a good sign for the future.

Life's editorial attack was a way of saying that the book is important. It is. *Life* doesn't like it because it is essentially one long argument against any more wars as moral crusades, and the editors of *Life*—who are as "realistic" in their own way as Butterfield—have a sneaking suspicion that the time may come when they will find themselves supporting another "war for righteousness." But anything Herbert Butterfield, professor of modern history at Cambridge, writes is important, and this effort to define a Christian position on the challenge to survival presented by the kind of wars we have been fighting since 1914, is unusually important.

Butterfield is trying, in this book, to do the same thing the recent Cleveland conference of the National Council of Churches was trying to do—to find "a point where Christianity can get a purchase on human history," since history has moved into an era of world wars. His prescription, it turns out, is to get back to the balance-of-power diplomacy which preceded 1914. I suspect, on the evidence of phrases scattered here and there, that his conception of a modern Christian statesman, working within the inevitable limitations of politics, is most nearly approximated by Bismarck. Since Butterfield is another British historian who evidently has read much theology, and is deeply influenced by neo-orthodox theologians, it is significant to see him, in his search for a Christian international policy, come out where he does.

To support his case for 18th and 19th century balance-of-power Butterfield advances two main lines of argument. Negatively, he appeals to history to prove that "wars for righteousness" produce only human misery and an unmanageable political situation. Hand in hand with that goes the warning that self-righteousness is the great enemy of peace as well as of Christian morality. "From the time of the Gospels," he says, "it is precisely the self-righteous who are the enemies of the spirit of Christ. . . . The greatest menace to our civilization today is the conflict between giant organized systems of self-righteousness—each system only too delighted to find that the other is wicked—each only too glad that the sins give it the pretext for still deeper hatred and animosity." One reason why we in the West feel as bitterly as we do toward the communists is that "the thing we never bargained for was the possibility that the 'war for righteousness' . . . would ever be turned against us."

Butterfield's great historical precedent for his warning against treating war as a moral crusade is the religious wars of the 16th century. "The grimness of the religious conflict of the 16th century reflects the fact that one system regarded its enemy as a diabolical corruption, while the other saw its enemy as a perversion, of the thing which was holiest in life." The result was human horror. Finally, although ideologies remained unchanged, the human necessity to "give priority to the preservation of society" forced realization that "it served a purpose even if men asserted a terrestrial morality against an alleged supernatural one, so that, while still assuming persecution to be the ideal, some of them insisted that the carnage and the battle were too terrible to be borne." Presently, Protestantism and Catholicism found coexistence not merely possible, but a positive good. Toleration became a moral virtue. Eventually, "today men are often inclined to see Protestantism and Catholicism almost as twins, almost as two aspects of the same thing. . . . Read communism and anticommunism," says Butterfield, "in the place of the Protestant and Catholic forms of religion."

If, negatively, this survey of history convinces Butterfield that a Christian should oppose "wars of righteousness" because they lead to misery beyond the limit of human endurance, the positive inference he draws is that the only "Christian" wars will be for limited ends, and the only "Christian" purpose to make the enemy sue for peace. When he sues, fighting must stop. A negotiated peace is the only "Christian" peace. Total wars, wars pushed to "unconditional surrender," not only bring out the worst in the crusaders but leave a position of such political imbalance that they are the certain precursors of still more, and more horrible, wars. "It would be difficult to avoid the firm principle that if there is to be war the Christian must insist that it shall be a war for limited purposes."

This emphasis on the dangers of self-righteousness (increased today because of government control and manipulation of the organs of propaganda), on the threat that total wars can lead to total chaos, on the fact that the absolute moralities which we profess in time of war are manifestly false so long as we are the judges of our own cause, is what makes Butterfield's book one that every Christian trying to find

a "Christian" position on this inescapable issue should read and ponder. One wonders, however, whether Butterfield's theological grounding has helped him much in guiding a run-of-mine churchman through this maze.

To be sure, we are all sinners, and ignorant, and subject to the corruptions of pride and power. (It is not surprising to find a British historian, at this stage, peculiarly sensitive to such corruption in the United States and the Soviet Union.) But the corollary is not that because these sins do so easily and constantly beset us we should eschew all hope of moral action, or moral judgment on the acts of others, and content ourselves with the diplomatic accommodations which were brought to such a high state of suavity and skill in the amoral balance-of-power politics of Bismarck's Europe. Yet this seems very nearly the point this book is trying to make.

Butterfield does not quite say that to have known all about the Germans in 1914 and 1939 would have been to forgive all, but he comes close. As a specific illustration of a Christian maintaining a "Christian" position amid the ambiguities and relativities of international politics he points to the policy of the pope at the time Mussolini "defended" Italy against Ethiopia! "A war of defense is justified; but even a war of defense can be pushed too far." Butterfield is entranced by the religious insight of this papal pronouncement as a warning against unlimited wars. But if this is the best Christian leadership has to offer when something like the rape of Ethiopia confronts it, why not quit worrying about what's to be said by a Cleveland conference or by the fourth section of next summer's Evanston Assembly, and turn war and everything connected with it back to the Bismarcks? That, I fear, is what this neo-orthodox historian would like to have us do.

PAUL HUTCHINSON.

Cool Look at Communism

FROM LENIN TO MALENKOV, THE HISTORY OF WORLD COMMUNISM. *By Hugh Seton-Watson. Praeger, $6.00.*

THE WORK of that rare animal, an English-speaking authority on eastern Europe, this volume records with rare accuracy and realism the history of communism as a world movement. Seton-Watson has the capacity to treat heated questions unheatedly and to deal in dogma without dogmatism; indeed, his very matter-of-factness tends to heighten his reporting of communist ruthlessness and brutality. His factual style is more than merely factual. It conveys clarity, precision and conviction. He has an affection for fact which sets him apart from the actors whose roles he has essayed to describe. His avowed method is comparative historical analysis, but only in the last chapter, "Communism, Social Classes and Power," does it predominate. His subject is the Communist bid for total world power.

Neither a dragon-slayer nor a debunker, Seton-Watson lays the myth of the eternal political acumen and the adaptive opportunism of Communist leaders, especially Lenin and Stalin. Many times, it is heartening to note, they drew wrong conclusions. Thus they indulged in the quaint belief that any German cooperation with the Western powers was *per se* anti-Russian. They failed to recognize that misery drove the German masses to the right; hence the blundering Kremlin order to fight the Social Democrats.

The blunder, from the Communist view, of having Shanghai Communists bury their weapons in 1927 led to their massacre by troops of Chiang Kai-shek. Stalin's appraisal of Tito's government as plotting against him is another example. Adherence to doctrine was at times blinding. Stalin adhered to soviets as the only permissible agency of communist government. Both Stalin and Trotsky failed to adjust their European-seeded doctrines to Chinese actualities. "Neither Stalin's nor Trotsky's social analysis fits the Chinese scene, but Trotsky's is perhaps less unreal than Stalin's" (p. 148).

Seton-Watson hammers away at the thesis that both Lenin and Stalin demanded a distinctive power structure headed by a small revolutionary elite and bottomed by the unelite masses. This policy reaches back to 1903 when Lenin deliberately split the Social Democratic party because he would bank only on a small professional force of revolutionaries. Here was the distrust of the capabilities of ordinary men so characteristic of arch-conservatives and authoritarians. Communist parties in and out of Russia were forcibly structured according to this principle; even in the "popular fronts" the long aim was to subject the socialist masses to a Communist elite. The relentlessness with which Lenin and Stalin alike removed all non-Bolsheviks, indeed all men not personally loyal (and some who were), reflects this policy as well as their Robespierre-like conviction that their prescribed way of life is so absolute in its correctness that all men must be forced to live it. Even whole national groups—e.g., the Crimean Tartars—were destroyed as such.

The organization of this book reflects its concern with the Communist bid for power. Of the 16 chapters, one is introductory, six deal principally with Russia and her satellites, three with communism in Asia, and five with communism in noncommunist Europe; and the final chapter discusses perceptively communism in relation to social classes and power. Stalin's successors are scarcely mentioned. "Clarity" describes the author's summarization of the march of communists in Asia and the problems created by their successes. "The first duty of Western statesmen," he advises, ". . . is to be neither optimists nor pessimists, neither sentimental nor vindictive, but to preserve a cool temper and an open mind" (p. 290).

In accord with his own realism Seton-Watson offers no prognosis of a Russo-Chinese rupture. The extension of communism beyond the iron curtain is well and briefly handled. Notable are the appraisals of the Spanish civil war and the Popular Front in France. The description of the Stalinization of eastern Europe is in terms of opportunity and of power, naked, supple and subtle. The break with Tito is ascribed to Stalin's distaste for a Yugoslav bureaucracy loyal to Tito; it was Stalin who forced the break.

Shrewdly pointing out the classless character of Communists and their essential underground methods, the author shows that they have triumphed only once alone, namely, 1917-18 in Russia. To stop communism and to roll it back he offers a triple prescription predicated on realism, moderation and historic sense.

We must be militarily strong. We must not, in fighting communism, promote fascism for, as he says, not by Beelzebub do we cast out devils. (He might have referred also to the German experience of Marxian totalitarians becoming nazi totalitarians.) Finally: "Every blow against injustice in a British or French village or workshop is a blow against Stalinism. But the blow should be struck, not because it will weaken Stalinism, but because it will lessen the volume of evil in the world. Those who see in social and political reforms no more than tricks to defeat communism will achieve few reforms, will do their countries small good, and will perhaps not even defeat communism" (p. 356).

GARLAND DOWNUM.

Exegesis and Eisegesis

A THEOLOGY OF SALVATION: A COMMENTARY ON ISAIAH 40-55. *By Ulrich E. Simon. Macmillan, $5.00.*

THE AUTHOR, lecturer in Hebrew at King's College, London, has set for himself the task of writing a theological commentary on the Second Isaiah. Certainly there is a need for commentaries that lay stress on the theological. Indeed, it is difficult to escape the feeling that it is precisely in this area that most technical commentaries, even the best of them, fail the student grievously. One may find in them the minutest scrutiny of the text, the most painstaking discussion of critical issues, the most careful analysis of the meaning of the writer's words; but when it comes to the theological relevance of the book, the gospel that is to be preached from it, that is all too often passed over in silence as if it were a subject best left to the preacher's imagination. No wonder that many a busy pastor has developed a certain impatience with commentaries, and even with the labor of exegesis itself—to the infinite detriment of his preaching.

One therefore applauds when the author, while affirming his allegiance to sound exegetical method, sets out to write a commentary which stresses the theological. Of course one is a little alarmed when the author observes (p. 9) that "some objective problems of exegesis can be tackled only in a somewhat subjective manner,"

and even more so when he declares (p. 12) that in this book "Isaiah 40-55 is intentionally made to speak Christian theology." Yet he so qualifies his meaning, announcing his intention "to adhere to objective axioms of interpretation" (p. 9), that one's fears are somewhat allayed. After all, it is true that "the Christian cannot approach it [Isa. 40-55] as if the death and resurrection of Jesus Christ had not occurred" (p. 13).

Nevertheless, to write a theological commentary on an Old Testament prophecy is a very delicate task requiring rigid adherence to sound method. A false step may lead to exegetical derailment. If the theology of the prophet, on the one hand, arrived at by a rigorous philological exegesis, and the kerygma to be derived from his words in the light of all that Christian theology has seen there, on the other hand, are not kept sharply separate, the result is theological confusion. It will be impossible for the reader to distinguish between the message which the prophet intended for his own day and the message which his words bring for today through the medium of the Christian gospel. To arrive at the latter is the task of a theological commentary. But the latter can be arrived at only by way of the former, else sound interpretation is at an end.

To evaluate any commentary is a difficult job, so many are the points that merit discussion. A reading or an interpretation here will please, while another there will not. Manifestly we cannot here enter into details. Suffice it to say that the treatment is cast in a nontechnical form, with textual minutiae relegated to an appendix. There are many fine insights. The handling of the text is marked by commendable caution and a minimum of conjectural emendation. If the author shows the influence of Torrey in this area, the reviewer cannot chide, for he too has found Torrey's observations on the text frequently persuasive. More serious, however, is the adoption of Torrey's late date for the prophecy (*ca.* 400). In the reviewer's opinion this robs the book of its rightful historical setting and swings it in the air, with a resultant blurring of its message. To be sure, Mr. Simon has not been obliged, as Torrey was, to excise references to Cyrus and Babylon. But he must reinterpret them with some recourse to typology (e.g., pp. 109, 128 f., 155).

Furthermore, in spite of the author's reaffirmation of the "necessity for keeping the philological department in exegesis separate from the theological" (p. 199), there is a real question whether he has sufficiently succeeded in doing so. It is unfair to utter a sweeping judgment when one has not the space to support it in detail, but throughout the book one cannot escape the uneasy feeling that theology has tended to command interpretation. One feels this most keenly in the case of the treatment of the Servant of Yahweh, where a decidedly messianic interpretation is offered but with very little discussion of the exegetical problems involved. Withal, there is not a little of what borders on a "spiritualizing" of the prophet's meaning; e.g. (p. 137), where it is said: "For the Christian it can be no accident that the two New Testament key names *Jesus Christ* (Savior v. 8; Messiah v. 1) stand together" in Isa. 45:1-8; or (p. 211) where significance is found in the fact that the Hebrew word for "stripes" in 53:5 has the same root "from which the messianic friendship meal (the *Chavurah*) is derived." These are but random examples. One would also like to know what definition the author posits for "apocalyptic." He uses the word repeatedly (e.g., pp. 78, 106 ff., 120 f.) of Isa. 40-55 in a manner that seems to be synonymous with "eschatological."

But lack of space forbids more. In spite of many reservations regarding Mr. Simon's work, he has both pointed out a task that cannot be shirked and called attention to the problems that attend the doing of it. For this he is to be thanked.

JOHN BRIGHT.

Harpsichord at its Best

DOMENICO SCARLATTI. *By Ralph Kirkpatrick. Princeton University Press, $10.00.*

THE YEAR 1685 saw the birth of three great musicians. In Saxony, Handel and Bach appeared and soon began their very different careers, Bach bringing to fruition the tradition of German Protestant music and Handel giving birth to the monumental English oratorio. Their Italian contemporary, Domenico Scarlatti, born in Naples in October of this eventful year, was one of the most original composers of the 18th century—or of any century, for that matter. While the mighty Germans belong clearly to the style of the late Baroque, Scarlatti, working as a specialist in the field of the harpsichord sonata, defies classification. Even more than in the case of Chopin in the 19th century, we find in Scarlatti a keyboard composer whose genius is unique and whose imagination and sense of beauty command universal attention.

Ralph Kirkpatrick, previously known primarily as a distinguished performer on the harpsichord, has written the first full-length study of Domenico Scarlatti, his life, times and works. This definitive volume treats every facet of its subject in an exhaustive manner but is also written with rare perception and literary skill. At all times the author's rigorous scholarship is balanced by his love for and devotion to Scarlatti's music. A book with such insight and penetration could be written only by a man who—and Kirkpatrick may be alone in this feat—has played through the entire set of 550 sonatas several times, has lived intimately with many of these compositions for years, and has shared their beauty through concert appearances and recordings with thousands of appreciative listeners everywhere.

Kirkpatrick devotes his first seven chapters to an account of Scarlatti's period and career. Since so little remains in the form of direct biographical evidence—especially from Scarlatti's middle and later years, spent mainly in Portugal and Spain—the author relies heavily on contemporary accounts of the period by travelers, historians, and writers of personal reminiscences. Quotations from and references to these sources evoke the atmosphere of the circles in Naples, Florence, Rome, Venice, Lisbon and Madrid in which Scarlatti worked. These chapters make fascinating reading and would prove engrossing to the musical layman as well as to the specialist.

Most accounts of Scarlatti's life state that he visited England on at least one occasion before accepting the post of *maestro di cappella* in Lisbon about 1719. Kirkpatrick doubts that such a visit ever took place and presents all reasons for his belief in a convincing way. He also advances the theory that Scarlatti did not develop his absolutely unique and original compositional style until about the age of 50. In the last five years of his life (1752-57) almost 400 sonatas were copied into handsome volumes for the use of Maria Barbara, queen of Spain and Scarlatti's pupil, friend and patroness of many years' standing. Kirkpatrick believes it probable that these works were composed at about this same time. (All the autograph manuscripts have disappeared.) So late a flowering of musical genius has mildly similar parallels in the cases of Rameau, Haydn and Verdi, but Scarlatti is the outstanding example. Kirkpatrick feels that one important factor in this slow maturation was the domination of Domenico's personal and professional life by his world-famous father, the Neapolitan opera composer Alessandro Scarlatti (1660-1725). Another factor was his late arrival in Spain—in his 44th year—where he was to find his true spiritual home. In the author's view, "no Spanish composer, not even Manuel de Falla, has expressed the essence of his native land as completely as did the foreigner Scarlatti" (p. 114).

The five remaining chapters are of a more technical nature and reveal the author's rare gifts as a teacher. Especially in the final chapter the student may learn invaluable principles and details of musicianship regarding the performance of this music. It is notoriously difficult to write intelligibly about rhythm, tempo, melody, harmony, formal structure, color and all the other problems of enlightened musical performance. Ralph Kirkpatrick has, in this reviewer's opinion, placed all keyboard performers in his debt by the clarity, soundness and brilliance with which he *teaches* such matters in these chapters, especially chapters X-XII. In addition to copious illustrative material, there are five appendices treating such matters as the Scarlatti family, documents concerning instruments, and ornamentation. An important feature of this section of the book is the catalogue of sonatas, which is presented in correlation with the numbering of the Longo edition.

Begun twelve years ago on a modest scale, Kirkpatrick's Scarlatti project now embraces not only this magnificent book but

an edition of 60 sonatas to be published soon by G. Schirmer, a number of concerts which will include the almost unknown vocal music, and a series of recordings to be issued by Columbia next year.

ROBERT S. TANGEMAN.

S.K. in the Thomists' Den

THE MIND OF KIERKEGAARD. *By James Collins. Regnery, $4.50.*

KIERKEGAARD has influenced the modern world, both secular and religious, far more than is generally supposed. It is obvious that both secular and religious existentialism stand in deep debt to him. Almost incredible, however, are the many ramifications of his thought, appearing in indirect forms and seen only by the historian of ideas who is well versed in the full scale of S. K.'s probings. Any strong treatment of his thought is therefore significant; this volume is in some respects one of the most important.

A sympathetic Roman Catholic philosopher here concentrates on the "mind" of Kierkegaard, which means the structure of his thought apart from the question of his personal life. He believes that Kierkegaard's position can be understood better when viewed against a fuller and more detailed account of the thought of his time than is usually provided. He is convinced also that Kierkegaard's writings served in large measure as needed correctives of the philosophical idealism and Protestant theology of his day. He avers that the great Dane would never have come to many of his one-sided conclusions "if only" he had been trained in Thomist thinking.

For me the book falls into three parts. The first part introduces S. K. generally. Although containing much fresh material for the general reader and offering insightful observations, this section somewhat confuses him by continuous references to Thomist thought. The large middle part, an exposition of the philosophical thought of S. K., is first-class both as description and as interpretation. Whether or not one accepts the writer's point of view, the detailed relating of Kierkegaard's thought to specific philosophers, like Trendelenburg, the patient analysis of thought structures, and the relating of these to historic and contemporary viewpoints are peculiarly competent and helpful. The last part, however, which shows how S. K. can be corrected and fulfilled by Thomism, I can characterize best only by saying that for me it is an inappropriate and sterile mixing of perspectives.

As a matter of fact, I found myself wondering whether the book (beyond being a work of scholarship well worth while as such) was more written to sell Thomism to Protestants via S. K. or further to fructify Roman Catholicism by existentialism.

Prof. Collins believes that the thought of S. K. can be studied apart from his life. This position is like that of some Luther scholars who hold that Luther's theology has an inner consistency quite independent of his violent changes of mood. I wonder, however, if such a treatment of thought does not presuppose an essentialism which, in fact, it was Kierkegaard's life mission to destroy. Universals in all realms but religion! From a Thomist point of view, of course, the measure of anyone's truth can be seen, corrected and fulfilled. But from Kierkegaard's?

Collins' contribution is the historical and analytical rather than the systematic. For me, his treatment of S. K.'s analysis of time and history is particularly good. But what, nevertheless, if *both* S. K.'s analysis and that of Thomism are inherently Greek staticism rather than Christian dynamism? What if Aristotle curses both? Such a critical position of both is, in truth, probable with reference to God's kind of time. Collins' study of existence and of its philosophy is both careful and provocative. His insight into S. K.'s understanding of the church is, for me, better than that of Jolivet. A discriminating bibliography adds to the value of the book.

In some measure the thought of this book itself partakes of one of Prof. Collins' own observations: "If Kierkegaard is not a philosopher, still he is one of the grand inquisitors of the human spirit, before whom it is well for a philosopher to be summoned" (p. 174). This work is mainly for well trained philosophers, summoning them to a deeper rethinking of the relation of existential to rational thought.

NELS F. S. FERRÉ.

Early Victorian Family

THE BRONTË STORY. *By Margaret Lane. Duell, Sloan & Pearce-Little, Brown, $5.00.*

MARGARET Lane's *Brontë Story* is based on Mrs. Gaskell's *Life of Charlotte Brontë*, published in 1857, two years after the death of Charlotte. That famous biography was written at the request of Charlotte's father. Its success was immediate and its fame remains unimpaired.

Later biographers of Charlotte and her family had access to letters and other material furnished by friends and relatives and by Charlotte's publishers. Letters from Charlotte's husband, the Rev. A. B. Nicholls, give much information about their brief and happy married life. Most of this material was unavailable to Mrs. Gaskell.

Miss Lane presents in one compact volume the best of Mrs. Gaskell along with the new and previously unpublished material. The result is an original work which vividly portrays the Brontës in their timidly courageous and self-defeating tragic roles.

The head of the ill-starred family was the Rev. Patrick Branwell Brontë. Fate was never kind to him, but it did permit him to see the acceptance of Charlotte's ability as a novelist. He survived his gifted daughters and unfortunate son. While Charlotte, Emily, Anne and Branwell were growing up in Haworth parsonage, he lived among them in egocentric seclusion. After they had all died he became increasingly aware of their abilities and realized that his daughters had achieved some of his own ambitions.

Charlotte was less of a recluse than the other members of the family. At times she was timid and uncertain, but her will to win recognition through her own efforts made her and her sisters known to the world. Emily, in spite of innate ability and Charlotte's sympathetic encouragement, retreated first into her family and then into herself. More highly gifted in some ways than Charlotte, she was fearful, resentful, and at last silently and savagely self-centered. Her latent despair was a contrast to her earlier ability to learn, to hope and to accomplish. Anne, the youngest sister, never ventured out from under the family aegis, though she could have gradually emerged. After two positions as governess she returned to the parsonage. She had great ability, but ill health and early death prevented its development.

Branwell was the victim of his environment, his own uncertain talents and his father's too fond hopes. He was overshadowed by his sisters, but felt unsafe away from them. He had the instincts but not the energy of the artist and failed in all that he tried. After taking refuge in drink and opium he found in death his final escape.

The Brontës lived in a rugged and harsh environment. It sometimes reflected their gloom but was not its cause. Dwelling in the shadow of illness and death was depressing, but more depressing was the fact that their potential greatness was frustrated.

In *The Brontë Story* the family emerge from their seclusion and, thanks to their able and sympathetic interpreter, we appreciate their genius and share their hopes and achievements.

ROBERT CONOVER.

What Makes Us 'Normal'?

PSYCHOANALYSIS AND PERSONALITY, A DYNAMIC THEORY OF NORMAL PERSONALITY. *By Joseph Nuttin. Sheed & Ward, $4.00.*

THE AUTHOR is a professor of psychology at the Catholic University of Louvain, Belgium. His short introductory section is intended to provide a "critical sketch of psychoanalysis as a whole for the benefit of the nonspecialist reader." The first major part of the book is a rather extensive critical analysis of Freudian psychoanalysis as a science, as a philosophy or "picture of man and human life," and as a therapeutic method. In the second part the author attempts his own formulation of a "dynamic theory of normal personality" in which he employs and extends principles of normal behavior developed in the field of general psychology in preference to those of classical Freudian theory, which he feels is inextricably tied into psychopathological behavior.

The package is an attractive one and may be expected to arouse considerable

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interest among both specialist and nonspecialist groups of American readers, for several reasons. First, there has been so little material in English in recent years about the interests and accomplishments of European psychologists that an organized presentation of personality theory by a European clinical psychologist should have great appeal for many, and particularly for the ever-increasing number of clinical psychologists in this country for whom a workable theory of personality is a basic tool. Second, the author's strong interest in formulating personality theory with concepts derived from a general experimental setting is one that is shared by many psychologists in this country. Possibly the strongest movement in contemporary American psychology is toward an attempt to conceptualize the complexity of individual behavioral organization in terms other than those conveying simply the vicissitudes of expressing or failing to express sexual instincts, or other formulations of specific psychic "forces," "energies," "urges," etc.—question-begging terms which are so prevalent in the untidy array of psychoanalytic concepts and which ring so hollow when subjected to empirical analysis.

Nevertheless, Nuttin's book was something of a disappointment to this reviewer both as an exposition of his own personality theory and as a critical evaluation of other attempts, predominantly the Freudian one. In evaluating the Freudian system, Nuttin pointedly adopts the role of a "man of science" in attempting to distinguish between the "positive facts discovered by Freud," which are "scientifically verifiable," and "a definite Weltanschauung"—a philosophy of man—which presumably is not. The facts, he reasons, may be incorporated into later systems of theory but we need feel no obligation to adopt the entire philosophy of the system. Yet when he turns to the "rich body of facts" of psychoanalysis, he specifically cites only two: the direct signification of traumatic events by the symptoms of pathological behavior, and the determination of behavior by unresolved conflicts at an unconscious level (and the first of these he attributes to Breuer rather than Freud). The point of this objection is, of course, not the absolute number of "positive facts" which he cites or does not cite, but that, in the role of scientist rather than philosopher, he places disproportionate emphasis on the faults of Freud's Weltanschauung, which is by its nature not "scientifically verifiable." One feels somehow cheated to encounter polemics where one anticipated empirical evaluation.

Although Nuttin attempts to develop his own personality theory in the context of general and experimental psychology, there is a rather conspicuous absence of references both to the problems of research methodology and to reports of completed research in either the general or personality fields. But probably the most serious limitation to the usefulness of his theory within an experimental context is the large number of operationally undefined terms he employs as explanatory principles which presumably could not be subjected to empirical validation. Such concepts as "spiritual motive-forces," "psychic dynamisms," "metaphysical content of the conscious," "transcendent ego," and "drive toward self-transcendence" may very well possess meaning for the psychologist but probably not as tools for research.

The short introductory section presents a great many of the working terms of psychoanalysis with felicity, though it necessarily foreshortens the perspective of their development. There is a sizable but rather sketchily annotated bibliography of psychoanalytic material and of American titles in the fields of clinical and personality theory.

LAURENCE MCGAUGHRAN.

Southern Exposure

THE UNCONQUERED. *By Ben Ames Williams. Houghton Mifflin, $5.00.*

THE SOUNDING BRASS. *By Edythe Latham. Little, Brown, $4.50.*

WITH painstaking research and his usual attention to detail, the late Ben Ames Williams worked out this final novel. It is a story of the south during those terrible days of Reconstruction, when Copperheads, carpetbaggers, scalawags and thugs struggled for power. Low ambitions, greed, treachery nearly completed the ruin that resulted from the war of 1861-65.

Much of the action occurs in Louisiana, especially in New Orleans, where conflicting purposes clashed most bloodily. Mr. Williams has drawn a vivid picture of the confusion and animosities of the period. This reviewer knows of none better. He has reconstructed from local accounts the gory massacre at the statehouse and the battle of the levee. He has given a good portrait of honest Gen. Longstreet and explained his part in those unhappy days and events. Into his narrative of rival claims and conflicting plans, the author has intercalated the story of a family and of his heroine whom he had left in limbo, as it were, when he finished the first part of this tale in *A House Divided.* Now we may follow the further experiences of Lucy and her happy marriage to Don, a young, sympathetic northern officer (the old romantic plot), to its tragic end.

The quandary and the needs of the south at this time stand out sharply, though the characters come to no general agreement as to what might be a good solution of her problems. Mr. Williams was psychologically correct in ending the story in its own atmosphere. Subsequent events furnished the answer of history.

Miss Latham's novel—it seems too well written to be her first—is in part an answer to the questions raised in the preceding one. Some cities in the south were expanded and developed by northern capitalists. It is the history of one such, and his paternalistic domination of his family, to which Miss Latham devotes her attention. The effect, for good or bad, on the lives and characters of those dependent on and descended from Marcus Chadley,

clever financier and shrewd businessman, furnishes most of the material for this study in heredity and environment. Much of the narrative tells the story of Augusta, the granddaughter, who has inherited artistic ability and temperament from her father and is in revolt against the philosophy of her grandfather. The clash between generations has always raised many questions, and Miss Latham touches a number of them. Her character depiction is excellent, and that is important; but the novel seems too diffuse, though the basic theme is evident enough. The style is pleasant and dignified, and the story merits more acclaim than it is probably getting.

LEE E. CANNON.

Books in Brief

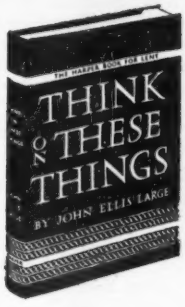
LIFE IS COMMITMENT. *By J. H. Oldham. Harper, $2.50.* The many admirers of the late Dr. Oldham will be glad to have the six lectures on fundamental theological themes contained in this small book. The promotional activities for which he was so widely known did not express the full range of his powers. Here is strong theological thought, with adequate philosophical structure, warmed and vitalized by profound Christian convictions. The two lectures on "God" and "Christ" are gems.

ELIZABETH AND THE PRINCE OF SPAIN. *By Margaret Irwin. Harcourt, $3.50.* This is the third in a sequence of novels on Elizabeth I. Her sister Mary is queen during most of the action. Elizabeth has just been released from the Tower. Philip of Spain, not yet king, comes to England to marry the queen, and does, but sullenly because he had to leave behind an agreeable mistress and their family of children. Mary is less agreeable, and no children ensue. Philip becomes enamored of Elizabeth, who is not tempted but is forced to temporize because of her precarious position. She exhibits her genius in coquetry, diplomacy and procrastination. The story ends with her coronation. The usual histories do not tell of this frustrated and one-sided love affair, but it makes a highly readable romance.

IMMORTAL TIDINGS IN MORTAL HANDS. *By Arthur James Moore. Abingdon-Cokesbury, $1.75.* A great missionary bishop of the Methodist Church in five addresses sets forth aspects of the Christian message which are essential to the vitality of the church whether at home or abroad, and to the application of Christianity to the needs of our own time. Any minister or layman who feels that his missionary zeal is slipping can find here a quick restorative.

THE LIVING U. S. CONSTITUTION. *By Saul K. Padover. New American Library (Mentor), 35 cents.* The handiest little book ever written about the Constitution—brief history of its making and adoption, the text, important Supreme Court decisions, and convenient index. Know your Constitution! W.E.G.

To Read and Recommend for Lent



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NEWS of the CHRISTIAN WORLD

Indian Christians Decline Rejoinder

National Council Decides Not to Reply to Dr. Katju's Pronouncements—Apostle's 'Relics' Arrive

TRUVALLA, TRAVANCORE-COCHIN, INDIA, Dec. 8.—At its triennial meeting in Guntur last month, the National Christian Council of India decided to make no rejoinder to official statements of antagonism to missionary and evangelistic activities in this country. It held that it is sufficient for Christians to go their way quietly. The church must increasingly become related to the "soil of India," said the council, but at the same time it must break no ecumenical ties vital to its life. The council sent to Prime Minister Nehru a personal letter expressing its deep appreciation of the "magnanimous way" in which he has dealt with Christian matters, and acknowledging the "fairness and courtesy" the Christian churches have received in their dealings with the government.

Archbishop States Catholic Stand On National Church

Roman Catholic Archbishop Thomas Pothacamurty of Bangalore has issued a statement on the views on missionary activity in India expressed by Dr. Katju, the home minister. [See The Christian Century for Dec. 2, 1953, p. 1380, and Dec. 30, p. 1515.] Said the archbishop: "The church is neither European nor American nor Indian, but universal . . . transcending the barriers of race, language and geographical frontiers." Then, referring to the recent pronouncement by some non-Roman Indian Christian leaders calling for a "national church" in this country, he said: "If the word 'national' means that eventually the heads and leaders of the church should be nationals of the country, then Catholics are in complete agreement. But if it implies 'freedom from extraterritorial loyalties and control,' as stated by the all-India conference of Indian Christians, such views cannot be accepted by Catholics. . . . The idea of a national church is essentially a Protestant concept which obtained in the 16th century, and has been the cause of the disintegration of Christianity. The Catholic church because it *is* catholic can never be national in the sense that its creed, worship and government are confined to a particular country . . . its adherents owe no allegiance but to one who for them is the divinely appointed supreme head. . . . The pope happens to be today an Italian, but tomorrow he may be an Indian."

Pope Sends South India Gift: Relics of St. Thomas

Cardinal Tisserant, secretary to the Vatican's Sacred Congregation of the Oriental Rite, arrived in India a few weeks ago with the relics of St. Thomas the apostle as a gift to south India from Pope Pius. For the past fortnight he has been touring among Eastern rite Catholics in Travancore-Cochin. He has been tendered great public receptions attended in large numbers not only by Catholics but by other Christians and by Hindus. He will deposit the relics in a sanctuary erected for the purpose at Cranganore, an ancient seaport on the west coast of south India where tradition says St. Thomas landed in 52 A.D. In view of the powerful propaganda Roman Catholics are conducting about the relics, there is every prospect that the sanctuary will become a popular place of pilgrimage for the faithful in India and elsewhere.

New Story Explains Source Of Relics

Some scholars who have carefully studied the traditions about St. Thomas seriously doubt that he ever reached south India. Many believe that his visit to India was confined to the old Parthian kingdom in the northwest. It was not until after the arrival of the Portuguese here in the 16th century that stories began to circulate to the effect that St. Thomas was buried in Mylapore, in Madras. The version now being given out by Roman Catholic authorities is that the apostle's remains were removed from Mylapore in the 4th century and reinterred in a church in Edessa, in Asia Minor. Then, when the Asia Minor towns conquered by the Crusaders fell again into the hands of the Turks about 1144, the apostle's relics were recovered from the ruined church in Edessa and taken to the Mediterranean island of Chios to prevent their desecration. It is some of those relics, now in the possession of Pope Pius, that have been sent to south India. Whatever their history, they are making a profound impression on the Catholics of the region.

And So Forth

Reports given at the meeting of the Gandhi Memorial Leprosy Foundation held last week in New Delhi revealed that many foreign experts in the treatment of leprosy have been attracted to the work of the foundation's control unit operated under the direction of Dr. R. V. Warlekar at Sevagram. Among them are Perry Burgess of the American Leprosy Foundation and Dr. E. Muir, a Britisher who formerly worked as a medical missionary in India and did valuable research on leprosy. By the end of 1954 the foundation hopes to have 13 control units in various parts of the country. Each unit will carry on for at least 10 years. The total program will involve expenditure of large sums of money.

Pakistan is rapidly taking shape as an Islamic state. [See The Christian Century for Nov. 25, p. 1348.] The constituent assembly has, however, allowed one exception to the ruling that no legislature in Pakistan shall enact any law repugnant to the Koran and the Sharia (the Islamic canonical law); namely, that for 25 years the ruling shall not apply to monetary and fiscal measures. The exemption was made necessary because the taking of interest is contrary to koranic teaching. When non-Muslim members of the assembly protested against using funds from the general revenue to finance the organization which is to be formed to make Islam's teachings known to all the people, an amendment was adopted providing that the organization would be financed from a special tax.

P. OOMMAN PHILIP.

Connecticut Acts To Help the Aged

State Will Build Dormitory to Study, Treat 'Seniles' Now Housed in Mental Institutions

NEW HAVEN, CONN., Dec. 17.—A unique experiment in the study and treatment of the problems of old age is planned in a $2½ million "dormitory" to be erected here, with construction beginning this winter. The dormitory will serve "seniles" who are now in state mental hospitals for want of any other institution for their care. Announcement of the project was made in late November by Dr. Sidney Shindell, medical director of the Connecticut state commission for the chronically ill, aged and infirm. The main object of the program will be to enable the elderly eventually to adjust to competitive society and return to live with relatives. The dormitory "will be neither a hospital nor a home," Dr. Shindell explains. "Constructive activity in congenial surroundings and psychological treatment are ways of helping 'seniles' and, in many instances, of removing them from the care of the state."

State Council Urges Study Of Current Issues

At the annual meeting of the Connecticut council of churches in Bridgeport Dec. 2, resolutions were adopted urging the state's church people during 1954 to study seriously the proposed revision of the United Nations Charter, to encourage universal disarmament, and to support the substitute for the McCarran-Walter bill introduced by Sen. Lehman and other members of Congress. Numerous reports revealed much activity and achievement by the council over the past year. The commission on radio and television is studying the possibility of employing a full-time professional TV expert for Connecticut Protestantism. Top officers of the council were re-elected for another year.

Northrop Addresses Pre-Cleveland Workshop

A pre-Cleveland workshop was held in Middletown in mid-October under the auspices of the state council of churches. Some quotes from a provocative address by Prof. F. S. C. Northrop of Yale: "Is it possible to bring nations under law as we do individuals? So far we have been unable to achieve this in the area of peace and war. Is it because we have gone about it the wrong way? When is law effective? Only when it corresponds to the underlying living law of the society of which it is a part (meaning the way the majority of the people live even if there is no force behind it). There is no law without common norms, and there are no common norms today. . . . Law does not make morality; morality makes law. How are we going to get norms for the world as a whole? It must be based on the living moral law of the world as a whole. We must harness every religious faith . . . a respect for the vital living laws of all people and the right

of each of the peoples to formulate their own living law norms, to accept and live them, to change them as they wish."

New Haven Council Sponsors Ministry to Students

A pioneering achievement in the New Haven council of churches' current program is the inauguration of an interdenominational student ministry at New Haven Teachers College. Planned by the college work committee, of which Douglas Cook is chairman, the program is conducted on a part-time basis and involves the personal relationship of a student worker with Protestants on the campus. Donald Farley, Yale Divinity School graduate student, is filling the position this year. . . . It is expected that by the first of the new year a part-time chaplain, paid by the New Haven council, will be on the job at Grace-New Haven hospital. Requirements and standards for the new position have been under study by a committee of the council headed by John Vannorsdall.

Methodists Add 1,682 New Members

District Superintendent Barton Bovee reports that the 70 Methodist churches of the New Haven district won 1,682 new members during the united evangelistic mission held the week of Oct. 18. Virtually every church in the district sent out teams of church members that week to visit unchurched persons and invite them to become members. Some 3,900 visitors called on about 5,000 families. Of the 1,682 commitments, 1,054 were on profession of faith and 628 were transfers.

And So Forth

Warren E. Traub, for the past 10 years rector of St. Paul's Episcopal Church here and a leader in many interdenominational activities, has accepted a call to the Protestant Episcopal church in Ithaca, N. Y. Kenneth A. Greene, for the past four years pastor of the West Haven Methodist Church, has been appointed to the pastorate of the Methodist church in Danbury.

"The Pastoral Ministry to the Sick" was the theme of two conferences held at Yale Divinity School and at Trinity College, Hartford, Nov. 3 under the auspices of the priests' fellowship of the Protestant Episcopal diocese of Connecticut. About 200 clergymen of various Protestant denominations attended. Leader was Grieg Taber, rector of the Church of St. Mary the Virgin in New York city.

Over 170 people attended the fourth annual United Nations student dinner Oct. 23 at Trinity Church here. Of these, 108 were students from 39 countries. Students from every college in the state were present. The affair was sponsored by the international relations committee of the state council of churches. Four foreign students spoke briefly on "what the U.N. means to my country."

E. RALPH WIBORG.

Back Files of Century Available

Mrs. Frank E. Dean, Route 2, Cedarville, Ohio, has complete files of The Christian Century from 1941 to 1951 which she would be glad to give any person, school or library willing to defray the postage costs.

British Evanston Delegates Named

Majority of 58 Official Representatives Are 'Professionals'—14 of Them Are Laymen, 7 Are Women

LONDON, Dec. 17.—Of the 58 British delegates to the World Council Assembly in Evanston so far announced, about one-fourth are closely connected with the council itself, either as committee members or as members of the various preparatory commissions. Another 20 are officials of their own churches. Fourteen are laymen; nine may be described as theologians, who may be counted competent to speak with knowledge in the plenary sessions and sections. Seven are women.

On the whole, the delegation shrewdly represents the British churches, for we have not many among us who combine Christian learning with wisdom about contemporary affairs. But this delegation will give a good account of itself.

Canterbury Leads Anglicans

The Church of England team is led by the Archbishop of Canterbury. On it also are the bishops of London, Durham, Chichester and Malmsbury. Most significant of this group in intellectual power is perhaps 49-year-old Bishop Michael Ramsey of Durham, member of a distinguished Congregational family and formerly professor of divinity at Cambridge. Younger Anglican "voices" at Evanston will be Canon H. G. G. Herklots, vicar of Doncaster; Canon S. L. Greenslade, professor of church history at Durham; R. D. Say, who is about to vacate the office of secretary of the British Council of Churches; Canon Oliver S. Tomkins, recently secretary of the Faith and Order movement; and Fr. Raynes of the Community of the Resurrection.

Apart from Sir Kenneth Grubb, the Anglican laymen's group is not widely known. George Goyder is in the newsprint business; O. W. H. Clark is a member of the Anglican Overseas Council; F. B. Wilkins is an active lay worker; J. O. Blair-Cunynghame is an official of British Overseas Airways. From the smaller units of the Anglican church in the British Isles come Bishop Hannay (Scotland); Canon Hartford and Canon Oulton (Eire); the Bishop of Bangor and Dean Witton-Davies (Wales).

Balanced Presbyterian List

Two lawyers are on the delegation which the Presbyterians of Scotland will send to Evanston—Sir Randall Philip and Principal T. M. Taylor of Aberdeen. Theologians on the Scottish delegation include Profs. Baillie, Tindal and Torrance. From the rank-and-file ministry come W. J. Baxter of Glasgow and Stuart Louden of Edinburgh. J. W. C. Dougall, secretary of the Church of Scotland's Foreign Missions Committee, is another member.

The Presbyterians of England are sending Prof. R. D. Whitehorn of Cambridge. Irish Presbyterians will be represented by two ministers—J. R. and R. H. Boyd. Welsh Presbyterians have designated Rev. D. Reginald Thomas. The small United

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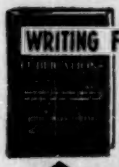

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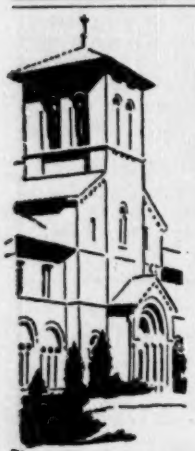

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Free Church of Scotland is sending John Forrester-Paton, an outstanding lay philanthropist whose leadership of the World's Y.M.C.A. has made him widely known. Principal James Gray represents the British Churches of Christ (Disciples). The churches of the Presbyterian order have assembled a well balanced delegation which, if further supplemented by able "accredited visitors," will play a distinguished part at Evanston.

Few Lay Methodists

For a church so strong in lay leadership, it seems strange to many that British Methodism is to be represented by so few laymen. Most of the Methodist delegates come from official departments of the church. Only one is "unofficial"—Prof. T. E. Jessop, distinguished Christian philosopher of University College, Hull. Eric Baker is the church's chief "civil servant"; E. C. Urwin is the retiring secretary of the social action department. Wilfred Easton represents the missions board; Harold Roberts, the colleges. On the delegation also are Donald Soper, president of the church, and Russell Shearer, president-elect. Perhaps a greater proportion of Methodist laymen will be found on the lists of representatives other than "official delegates."

Britain's Baptists and Congregationalists have produced delegations almost identical in pattern. On them are the two secretaries, Ernest Payne and Leslie Cooke; two college principals, Kenneth Dykes of Manchester and John Marsh of Oxford; two laymen—C. T. LeQuesne, a lawyer, and Ben Hartwell of Lancashire, strongest Congregational area in Britain. Then there are M. E. Aubrey, formerly secretary of the Baptist Union, and H. S. Stanley, secretary of the Lancashire Congregational union. Scottish Congregationalists are sending their secretary, James Calder.

Women Are Not Overlooked

It is considered a remarkable step forward that the established churches of England and Scotland, which do not recognize the ordination of women, are to be represented officially at an ecumenical assembly by some of their women members. Three of the seven British women who will go to Evanston as delegates are Anglicans: Mrs. Fisher, wife of the Archbishop of Canterbury, mother of six sons and leader of the powerful Mothers' Union; Kathleen Bliss, a member of the preparatory commissions; and Joyce Coombs. Mrs. Bliss and Mrs. Coombs make their voices heard in the Anglican Church Assembly. The Church of Scotland will send Mrs. E. D. Jarvis, a leader in the Women's Guild of Scotland.

Both Baptists and Congregationalists are sending women ministers: Gwenyth Hubble, principal of the Carey Hall Missionary Training College, and Elsie Chamberlain, a staff member of the British Broadcasting Corp. and wife of an Anglican clergyman. On the Methodist delegation is Dorothy Farrar, vice-president of the Methodist Conference and head of the Methodist Deaconess College.

Average age of the British delegation is probably around 60. Many churchmen hope that some people in their early forties will be given a chance for ecumenical education at Evanston by being included in other categories of representation—accredited, fraternal or consultant.

CECIL NORTHCOTT.

Present Need in Home Missions

Annual Assembly of N.C.C. Division Hears Challenge to New Unity, Call to Serve Spanish-Americans

BUCK HILL FALLS, PA., Dec. 17.—The annual assembly of the National Council of Churches' Division of Home Missions Dec. 13-16 brought to the gracious setting of the Buck Hill Falls inn some 200 department and committee members and guests, home missionaries and executives representing 23 denominations. Missing were too many local pastors and lay folk elected to represent their denominations in the division.

To one who has heard the discussions attendant on the working out of the vast structure of the National Council merger, primarily in meetings of the General Board, it is a heartening experience to be present at the annual meetings of one of the merged agencies. Not machinery but the needs of people constituted the subject matter here. In the opening address Roswell P. Barnes, associate secretary-elect of the National Council, quoted Santayana's warning: "Beware lest the harmony of the whole destroy the vitality of the part." The Home Missions division sessions here clearly proved that in the midst of growing harmony this "part" is not losing its vitality.

For Spanish-Americans

Theme of the assembly was the Spanish-American ministry. That is one of the interdenominational mission study subjects this year, but it was chosen for emphasis here primarily because all across our country the migrations of Spanish-Americans are posing community problems which—chiefly through the failure of Christians to recognize their opportunity for service—are as yet unsolved. Constantly the word "prejudice" was heard. In one way or another, every speaker brought to our attention some special need or opportunity among the 5 million Spanish-speaking people in our midst.

One who drove home the urgency of the problem by eloquence and citation of irrefutable facts was Meryl Ruoss, director of research for the New York City Mission. Dr. Ruoss told how he made a telephone survey of 54 English-speaking Protestant churches in New York city communities in which there is a heavy concentration of Puerto Ricans. He found that only 25 of these churches had had any sort of contact with the Puerto Ricans and that only 5 were providing some form of social service to them.

"Who better than the church can relate men to each other?" asked Mr. Ruoss. "By and large, social agencies have done an adequate job in relating the Puerto Rican citizens to social, health and welfare services. However, they have too little time and resources to relate men to men in terms of the community in which they live. It is at this level—in the community, the parish—that the church stands. Do we, as specialists in human relations, dare allow the strangers to . . . seek the bread of sympathy and understanding at another door?"

Mr. Ruoss pointed out that only 20 to 25 per cent of the Puerto Ricans now on the U.S. mainland are practicing Roman Catholics, that more than half are unchurched, and that about 15 per cent of them can be classified as Protestants. One of their primary needs, he said, is to be related as rapidly as possible to community groups. Although Puerto Ricans have settled in 30 cities across the country, evidence of Protestant work on their behalf is to be seen in only 7 cities outside New York.

In the Southwest

Similar facts and appeals were repeated many times in speeches and discussions on the state of Spanish-Americans in the southwest. There both "wetbacks" and legitimate migratory workers—at least 2 million people in all—need the help of the church and the government working together.

The contribution to an understanding of the problem made by the government representatives and people of Spanish-American background present at the assembly was far greater than their number would indicate. Particularly helpful were the presentations of E. G. Luna of San Antonio, Tex., and Prof. S. M. Ortegon of St. Davids, Pa. Throughout the sessions, panel discussions and study groups made for individual participation.

Most of the program kept to the main theme. A departure was the address by Eugene C. Blake, stated clerk of the Presbyterian, U.S.A., General Assembly. He dealt with public reaction to the letter on the church and freedom sent last month by his denomination's General Council to presbyteries and sessions. His speech matched the letter itself in courage and forthrightness, and was warmly applauded. An innovation was the banquet honoring G. E. E. Lindquist, the division's field representative among the American Indians. Dr. Lindquist is retiring after 35 years' service to his Indian friends.

A Challenge to Unity of Effort

Through a slip of the tongue, one of the secretaries at the opening of the assembly substituted "headlight" for "highlight." To this reporter, the "headlight" speech of the assembly was that by Edith E. Lowry, executive secretary of the division. It was she who called the denominational executives to venture into new and untried ways of cooperation.

Miss Lowry revealed that no one really knows how many settlement houses, clinics and other welfare institutions are operated under Home Missions auspices. A list of church-sponsored schools and colleges in southern states shows that there are 318 such institutions, some under boards of home missions, some under boards of education. Only 64 per cent of these are accredited, and one-tenth of them have less than 100 students. "Is this the best job that can be done with the resources that are being invested?" Miss Lowry asked. "Could not the boards get together to examine this situation? Cannot some of the institutions be combined? . . . Have we the courage and the imagination to draw a blueprint for home missions and find the *will* to use it? Can we do less and be true to the oneness of the church, the oneness of the mission, the oneness of the gospel?"

HELEN KENYON.

Fraternities Ask Hands-Off Policy

National Conference Affirms Right to Choose Own Members—Methodist 'Circuit Riders' Meet

CINCINNATI, Dec. 21.—Representatives of the nation's leading college fraternities have reaffirmed their "autonomy" stand on the issue of discrimination. The National Interfraternity Conference at a recent meeting here adopted a resolution declaring that fraternities shall have the right to choose members in their own way "free from any interference or restriction by any nonmember." The resolution added that "any attempt to restrict or regulate the right of a fraternity to choose its own members . . . is an inadvisable interference with the democratic processes of self-government and with the fundamental principle of free association." The action is considered a reply to criticism of the restrictive membership practices of many fraternities.

Methodists Ask Attention to Religion in Public Schools

The biennial Methodist conference on Christian education, which convened here in mid-November with 600 attending, requested the National Council of Churches to call a nationwide conference on the problem of religious education in the public schools. While holding to "our historic insistence on the separation of church and state," the group pointed out that "the Protestant church has always maintained a high degree of interest in support of public education," and noted a "growing concern" regarding the problem of including "moral and spiritual values" in the public school curriculum. It was reported during the conference that Methodist Sunday school attendance has increased from 4,789,729 to 6,244,707 in the past 10 years.

Methodist 'Circuit Riders' Hold Annual Convention

Clarence Lohman of Houston, Tex., was elected president and M. G. Lowman of this city was re-elected executive secretary of Circuit Riders, Inc., at its annual meeting here in early November. The group, an independent organization within the Methodist Church, seeks to expose the "use of religious institutions and facilities for the advancement of communism." Its principal battle has been against the Methodist Federation for Social Action.

Urge Formation of Additional County Church Councils

Pointing out that there has been an increase of 300 per cent in the number of local, county and state councils of churches during the last decade, the Ohio council of churches is urging that councils be organized in every Ohio county "to coordinate the several functions of all the churches in a spirit of cooperation and unity." The Ohio council offers to assign a representative to help in the planning stages. . . . With the naming of Doris P. Curtis as administrative secretary of United Church Women of Ohio, that department of the Ohio council of churches is undertaking an enlarged program of Christian service from its Columbus headquarters.

Cincinnati Catholics Set Good Attendance Record

Total October attendance at Sunday masses in the Roman Catholic archdiocese of Cincinnati, comprising 19 southwestern Ohio counties, averaged 264,797, the local chancery reports. The Catholic *Telegraph-Register* commented that only 6 per cent of the total Catholic population in the archdiocese were unaccounted for —"presumably absent without excuse."

16,000 Attend Cincinnati's 'Festival of Faith'

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churches Nov. 1 in Cincinnati Gardens attracted a congregation of 12,000. "The Dawn of Freedom" was the festival theme and the title of a pageant written by B. Bruce Whittemore, the council's executive secretary. The sermon was delivered by Roland H. Bainton, professor of church history at Yale Divinity School, and music was provided by a choir of 1,000. Similar Reformation Sunday services were held in many other southern Ohio cities.

Swedish Theologian Comes to Hamma

Lars Gosta Rignell, a faculty member of the University of Lund in Sweden and an eminent theologian, has been appointed associate professor of exegetical theology at Hamma Divinity School, Wittenberg College, Springfield. He is the first representative of the famed "Lundensian school" of theologians to accept a regular teaching position in this country. He will remain at Hamma until at least mid-1955.

And So Forth

High school seniors interested in professional religious vocations have been invited to attend a conference Feb. 13-14 in First Baptist Church, Dayton. Prominent Baptist ministers will direct the program, which will include panel discussions and question periods.

Several thousand University of Cincinnati students and faculty took part in the annual Religious Emphasis Week on the campus in early November. Four guest speakers and local Protestant, Catholic and Jewish clergymen participated in the program. The event was prefaced by a weekend retreat for the faculty and administrative staff at Orleton Farms near London.

A vigorous campaign to establish new churches in Ohio was initiated at the annual Ohio Baptist convention in Zanesville. An appropriation of $2½ million was approved for a three-year building program.

John Paul Vincent, former president of the College of the Ozarks in Missouri, has been elected executive secretary of the Presbyterian synod of Ohio. He succeeds Herman A. Klahr, now with the Presbyterian, U.S.A., Board of National Missions in New York.

A herd of purebred Brown Swiss cattle, contributed by farm and church groups to improve milk and beef production in Iran, was "dedicated" at a recent ceremony on the Lynn Rohrbaugh farm near Delaware.

Mary M. McDermott of Little Rock, Ark., has been appointed director of the Memorial Community Center sponsored by the social service department of the council of churches of Greater Cincinnati.

Hugh Bean Evans, pastor of Seventh Presbyterian Church, is the new moderator of the presbytery of Cincinnati. His father, Hugh Ivan Evans, is a former moderator of the Presbyterian, U.S.A., General Assembly.

EDGAR C. HANFORD.

New Australians Thank Anglicans

Members of the Yugoslav community in Melbourne, Australia, have repainted and decorated the parish hall of St. Mary's Anglican Church to show their gratitude for use of the church buildings for their services and social activities until they can raise funds for a church of their own.

National College Extends Scope

Kansas City Methodist Training School Becomes Coeducational—Today's Pilgrims Express Thanks

KANSAS CITY, Mo., Dec. 18.—National College, 54-year-old Methodist liberal arts school here which has specialized in preparing young women for Christian service, will become coeducational with the opening of the second semester in January. A few men have enrolled in special courses on the campus, but none have been candidates for the A.B. degree. Dormitory facilities for men will be available with the start of the 1954 fall term. Two dormitories now serve the 90 women students and some faculty members, and a faculty apartment residence is under construction. Also on the campus are a library-administration building, a classroom building, a chapel and a president's residence.

New 'Pilgrims' Share Thanksgiving

Kansas City's naturalization council gave a Thanksgiving party last month for the city's new Pilgrims—the recent immigrants who attend its English-language classes. Some 70 persons who had come to America from 14 nations were guests. The party offered them a chance to express their feelings. They agreed that, like the early Pilgrims, they had come from Europe seeking broad and basic freedoms—which they are now finding. Said Alfreds Eglitis, who emigrated from Latvia 18 months ago and is now employed by the city as a cartographer: "I thank the Lord our God because with his help I was able to save my family and escape the Communist tyranny . . . because I can live now in U.S.A. as a free man among free people, because I can take care of my family, because I got a job I like, because my children make headway in their schools . . . because I have many good friends, because I can freely visit a church without anguish and despair, because I can hope to have a better future."

Pastor Named Among Five Outstanding Young Men

It has long been said that much of Kansas City's vigor and energy come from its young men's willingness to accept the challenge of community responsibility. This year the local junior chamber of commerce has selected 5 from among the thousands of men aged 21 to 35 in Greater Kansas City to compete for designation by the national chamber as "10 most outstanding" young men in the nation. Two of the five candidates are businessmen, one is a scientist, one a physician and one a pastor—Robert H. Meneilly, 28, of the Village Church in Prairie Village, Johnson county, Kan. When the church began four and a half years ago it had 282 charter members. Today it has more than 1,700 members, of whom an average of 63 per cent attend church each Sunday. In an average week, 4,000 persons visit the Village Church for religious services or other activities. Mr. Meneilly, a graduate of Monmouth College, United Presbyterian

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institution in Illinois, is also active in the Y.M.C.A. and in the work of the National Foundation for Infantile Paralysis.

Urges High Missionary Aims on Missouri Synod Lutherans

At a meeting here Nov. 3-5 of pastors of the Western district, Lutheran Church—Missouri Synod, J. E. Herrmann of St. Louis, director of stewardship for the denomination, urged the 300 pastors present to develop a definite church program with high missionary aims. He pointed out that 94 per cent of the world's heathens live outside North America, whereas 94 per cent of missionaries are in North America. "We need a program, not simply a schedule, if we are to challenge and enlist members," he said. Henry W. Buck, a lawyer and prominent layman, declared that the nation's progress will be determined by how it solves the problems confronting its youth. "It is their desire to be a voice, not an echo," he said. "What they need when they are confused is clear and sympathetic understanding." He listed as major youth problems parental leniency, unstable homes, the attitude of young people themselves and general insecurity.

Judd Addresses Reformation Day Service

Six thousand Kansas Citians gathered at the municipal auditorium Nov. 1 for the Reformation Day service sponsored by the local council of churches. They heard Walter Judd, Minnesota congressman and former medical missionary to China, discuss "where we have been going as Protestants" since Martin Luther nailed his 95 theses to the chapel door in Wittenberg. He declared that not only is there a "cloud over every young man's head today," but occurrences all over the world affect each of us directly. He stated that the Christian answer to the world's confusion is to be found in "discovery and declaration of God's will." Dr. Judd concluded by warning that the Reformation is not finished and insisting that the gospel is "new" for every age.

And So Forth

During the past summer friends and fellow workers commemorated the 35th anniversary of J. B. Bisceglia's service as director of the Italian Institute and the Northeast Side community center and as pastor of Christ Presbyterian Church.

C. E. Autrey of Dallas, associate secretary of evangelism for the Southern Baptist Convention, led a recent series of revival meetings in which 67 Baptist churches in Jackson, Cass, Clay and Platte counties cooperated.

Protestant women of Greater Kansas City participated in World Community Day observances Nov. 6, contributing bedding and other household items to be sent to needy families abroad.

The Church of the Nazarene expects an attendance of 400 evangelists and 1,000 pastors at the third conference on evangelism to be sponsored by Nazarene Theological Seminary here Jan. 11-13.

Paul Popenoe, director of the American Institute of Family Relations, Los Angeles, was the principal leader of the conference on marriage and family relations sponsored by the Kansas City social hygiene society Dec. 8. WENDELL K. PATTERSON.

Vote on Liquor Sales to Maoris

New Zealand Parliament Opens Way to Removal of the Longtime Ban in Northern 'King Country'

CHRISTCHURCH, NEW ZEALAND, Dec. 7.—The recent concern in the United States over sale of liquor to Indians has a parallel in New Zealand. An effort is being made in Parliament to end the "no-license" rule in the part of North island known as the "king country." The area got its name in the early days of British settlement, when native tribes there elected a "king" in an effort to achieve unity in their resistance to the white invaders. Their effort was in vain. The interior of the island was opened up for settlement by British farmers, and a railway trunk line was planned to link Wellington and Auckland. However, before the chiefs would agree to let the railway cross their lands they demanded and got assurance from the government that alcoholic liquor would not be sold in the king country. They had seen enough to be more afraid of the white man's strong drink than of the white man himself. The area was gazetted as a "no-license" district.

Parliament Proposes Lifting Of No-License Rule

That was in 1884. Since then there have been many changes in the king country. The population has greatly increased and large towns have arisen in the midst of the ancient tribal lands. The whites have managed to circumvent the law against sale of alcoholic drink by establishing licensed clubs for themselves, and the Maoris have resorted to sly purchase of grog. For years the amount of illicit drinking has given grave concern to white and Maori leaders alike. The present government presented a bill to Parliament providing for a combined poll of Maori and white residents in the king country on a proposal to permit liquor licensing. Its supporters claimed that if licensing were allowed, trust control of liquor sales could be estabilised and the present disorderly conditions improved. Opponents retorted that the remedy for those conditions is strict enforcement of existing laws and that any sort of licensing would break faith with the Maori people.

Find No Legal Pact Ever Existed

As the controversy waxed stronger, the government commissioned the parliamentary historian to find out if a legal pact banning alcoholic liquors in the king country had really been made. He reported that despite wide belief to the contrary, no such pact had ever been entered into. Opponents of the present bill replied that since the Maoris have always believed that a promise had been made, the government is bound to make no change without Maori consent. They demanded that separate polls of Maoris and Europeans be taken and that the wish of the majority of Maoris prevail. Government spokesmen held that this would be undemocratic, since it would mean that 10 per cent of the total number of voters would decide the issue. Their

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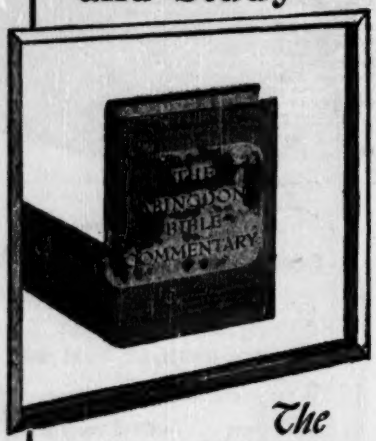

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view won and the bill was passed. It seems certain that the combined poll will result in revocation of the no-license rule that has been in force in the king country for over 50 years. A similar proposal lost in 1949 when in a separate poll Maoris voted 1,550 for, 1,527 against lifting the ban—less than the required majority. That proposal was approved by the whites 7,730-1,788.

Deteriorating Social Conditions Arouse Concern

The controversy has focused public attention on social conditions among the Maoris and on relationships between the two races in this country. During the parliamentary debate many speakers deplored the excessive drinking among the Maoris, and disturbing evidence of the disastrous effects of that drinking has been given prominence in the press. A serious aspect of the problem is the increase in the number of Maori women who frequent public bars. In a recent address to the Auckland Rotary club, the undersectary of justice reported that the ratio of Maoris to Europeans in the criminal cases which come before the courts is constantly growing; it is now 4-1. He said that the Maoris' excessive drinking and increasing drift to the cities are not the only causes of this state of affairs, and suggested that Europeans as well as Maoris need to pay more heed to conformity to standards and laws.

A Potential Race Problem?

New Zealanders have long prided themselves on the excellent relations between the two races in these islands, and the nation has often been cited as an example to other lands in this respect. However, in recent years the situation has deteriorated somewhat. As the Maoris have rapidly increased in number, a justifiable pride in their own race and culture has revived, and they have become sensitive to any appearance of European superiority. For example, they expressed deep indignation when it was announced that the address of welcome to Queen Elizabeth on her visit to a Maori gathering at Rotorua next month will be given not by a Maori chief, but by the government's (white) minister of Maori affairs. This apparent slight to the Maori race has been protested also by many church leaders.

And So Forth

Evidence of the increasing part which the Maoris are expected to play in the life of the dominion is to be seen in the decision last month by the Presbyterian General Assembly to establish a theological college for Maori students in North island. Very few Maoris have enrolled in New Zealand's Presbyterian seminary, at Dunedin in South island.

Announcement that arrangements have been made for Queen Elizabeth and the Duke of Edinburgh to attend Lord's Day services during their stay in New Zealand, but only in Anglican churches, brought protests from Presbyterian officials. They pointed out that when the queen is in Scotland she attends services of the (national) Church of Scotland, which is Presbyterian, and suggested that it would be appropriate for her, while in New Zealand, to worship at least once in a Presbyterian church. Accordingly, with the queen's consent, arrangements have been made for the couple to worship in St. John's Presbyterian Church in Rotorua on Jan. 3.

Last month New Zealand's Presbyterian General Assembly reaffirmed its approval of the proposal to form a Pacific section of the World Presbyterian Alliance and authorized sending two representatives to meet with representatives of the Presbyterian Church of Australia in order to draw up detailed plans for submission to the alliance's General Council when it meets in Princeton, N. J., next July. It is thought that the section will include the Presbyterian churches of Australia, Indonesia, New Caledonia, the New Hebrides and New Zealand. MALCOLM W. WILSON.

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Cranston, R. I., Committee Gives Up on Bus Issue

The Cranston, R. I., school committee decided this fall to grant the request of St. Matthew's Roman Catholic parochial school for bus transportation of its pupils at public expense even though the pupils involved live outside the district, Religious News Service reports. Earlier, the committee had denied a similar request, but its action was reversed by Michael F. Walsh, state commissioner of education, who ruled that according to state law the city of Cranston has a "mandatory requirement" to give to parochial pupils the same privileges enjoyed by public school pupils—free bus transportation if they live more than a mile from school. Later, Walsh's ruling was upheld on an appeal by the committee to the state board of education.

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Y.M.C.A. Readies Centennial Plans

World Alliance Will Celebrate in Paris, Its Birthplace—Lutherans, Israel Agree on Mission Property

GENEVA, Dec. 11.—Preparations are going on for celebration in 1955 of the 100th anniversary of the World Alliance of Y.M.C.A.'s. The centennial assembly, to be held in Paris, birthplace of the alliance, is expected to draw an attendance of 10,000 from 70 countries. Its theme: "That they may be one." The alliance, oldest international federation of Christian organizations, is in many respects the pioneer among modern ecumenical movements. The original "Paris Basis" adopted by the 99 delegates from 8 countries who met to form the world alliance in 1855 will be reviewed and reaffirmed at the 1955 assembly. The striking similarity has often been pointed out between this document and the "bases" adopted by the World Council of Churches in 1948 and by the Faith and Order movement in 1910. The "Paris Basis," which has survived many changes in theological climate, reads as follows: "The Y.M.C.A.'s seek to unite those young men who, regarding Jesus Christ as their God and Savior, according to the Holy Scriptures, desire to be his disciples in their faith and in their life, and to associate their efforts for the extension of his Kingdom among young men."

Prepare First Drafts for Centennial Booklets

Paul M. Limbert, new general secretary of the World Alliance of Y.M.C.A.'s, reports that during November a team of writing experts met at the Château de Bossey near Geneva to produce the first drafts of the work books which will be used at the centennial assembly in Paris, and in local Y.M.C.A.'s beginning April 1, 1954. Fifteen leaders from 10 countries joined staff members for this intensive consultation. They dealt with persistent problems requiring worldwide study: How can the spiritual life of Y.M.C.A. members be deepened? How can the Y.M.C.A. include people of the three major Christian confessions, and of other faiths as well, and still remain true to its basic Christian purpose? What is the relationship between the Y.M.C.A. and the churches, and what does this mean for Christian unity? What new directions in program are needed to meet changing conditions? What is the Y.M.C.A. responsibility in international affairs? How can the Y.M.C.A.'s together meet the call to worldwide extension and mutual aid?

Publish Reports on 1953 Plenary Meeting, Strong's 'Pilgrimage'

Since 1855 the number of "Y" associations has risen from 322 to over 10,000, in 76 countries. There have been 21 previous world conferences, the latest at Mysore in 1937. Meanwhile, *Towards Our Second Century*, the report of last July's triennial plenary meeting of the Y.M.C.A. world committee, has just been published. It reviews the meetings and summarizes plans

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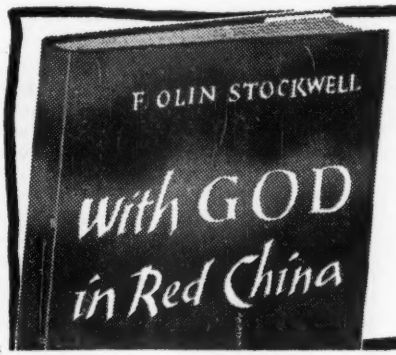

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for the centennial. In a separate booklet, *A Search—Across the Years,* Tracy Strong, who recently retired as general secretary of the World Alliance, reports on his own spiritual pilgrimage as seen against the background of the development of the Y.M.C.A. throughout the world. Strong was general secretary for 16 years and a "Y" secretary for 45.

C.C.I.A. Secretary Encouraged By U.N. Actions

Just back in his Geneva office after attending sessions of the United Nations General Assembly in New York, Elfan Rees reports that the proceedings, which to many seemed inconclusive, did register progress for which all Christians should be grateful. Rees, associate secretary of the Commission of the Churches on International Affairs and adviser to the World Council of Churches on refugee affairs, listed these constructive actions: extending the office of the high commissioner for refugees for a five-year period; renewing the life of the agency for Palestine refugees and approving relief budgets for the next two years; deciding unanimously to make UNICEF a permanent agency; approving a program for Korean reconstruction and appealing to governments for the necessary funds; and securing promises from more governments for more money for technical assistance programs than anyone had dared hope for during the summer. "Where the U.N. cannot make peace, it is often the only instrument that can keep it," he said. "There is something to be said for making peace in pieces." Rees was encouraged by the delegates' interest in and response to material given them by the C.C.I.A.

Lutherans, Israel Agree on Mission Property

Fredrik Schiotz, secretary of the Lutheran World Federation's commission on world missions, reports successful conclusion on Dec. 1 of long negotiations with the government of Israel over payments due the federation as trustee for property in Israel formerly owned by German churches. The L.W.F. will receive from the German government funds which that government will charge against compensation promised to Israel under the Luxembourg agreement. The Lutheran body agrees to reinvest the money in Lutheran missionary activities in the Near East. Because of present German currency regulations, the funds will be taken out of the country in kind rather than in cash. Schiotz, just back from a visit to northern Europe, reported that an important step in Lutheran cooperative mission work in Israel has been taken in the formation of a Scandinavian council for such work. The council will be open to any member church of the L.W.F. which wishes to cooperate in work in Israel.

Swiss Theologians Discuss Issues of Evanston

Delegates from all Swiss Protestant churches and related bodies came together last week in Berne to discuss the themes and issues of the Second Assembly of the World Council of Churches to be held next August in Evanston. Chairman was Pres. Alphonse Koechlin of the Swiss Federation of Protestant Churches. Delegates who will go to Evanston were present. Karl Barth addressed the meeting on the work of the commission which prepared the report on the main theme, "Christ, the Hope of the World." According to the *Vie Protestante* of Geneva, he asserted that the report is not intended to be a proclamation of eschatological dogma. Rather, he said, it is a witness to the reality of Jesus Christ crucified and risen, a challenge to the world and a question put to the churches: "Are you living in this hope?"

Y. W. C. A. Prepares for Future Meetings

In preparation for its membership conference to be held next November in Australia, the World's Y.W.C.A. has launched a series of meetings and articles. The *Y.W.C.A. Monthly,* published here, has already presented articles on changing needs and changing programs in Australia, Burma, Ceylon, Egypt and Japan. Mrs. Harrison S. Elliott of the United States and Mrs. Miyako Ishibashi of Japan have joined a Geneva committee to plan a special consultation on Y.W.C.A. leadership to be held next summer. Mrs. Elliott has visited several national Y.W. associations in Europe to discuss leadership problems. Parimal Das of India, educator who has just completed two years as chief of the women's section of UNESCO's educational department, has accepted a temporary position on the World's Y.W.C.A. staff here. She will work on questions related to citizenship and education for women and girls. ROBERT B. TILLMAN.

Korean Grads Join Army

College Terms Are Shortened So Quotas Can Be Filled Immediately

SEOUL, KOREA, Dec. 4.—By government order, Korean school terms were shortened this fall and graduation ceremonies held late in November so students would be available to fill quotas for Republic of Korea armed forces. At the conclusion of commencement exercises at Severance Union Medical College, the army and navy conducted induction ceremonies for 24 graduates, and 8 of the others were already in uniform. Twenty-four of Chosun Christian University's 119 graduates were also in uniform, and the rest soon will be.

Theological Graduates Flock to Chaplaincy

The processional hymn "The Fight Is On," sung at graduation ceremonies at Presbyterian General Assembly Theological Seminary, may well have been prophetic. Many of the men graduates will enter the newly expanded R.O.K. chaplaincy. Ceremonies for the 112 graduates (of whom 8 were women) were held in Yung Nak Presbyterian Church, where an overflow crowd gathered. Archibald Campbell, first president of this largest of Presbyterian theological seminaries, gave the charge to the graduates, and the current president, Hyung Nyong Pak, officiated.

Pusan Fire Destroys Bible Society Stock

The disastrous fire which recently destroyed more than one-sixth of refugee-

crowded Pusan burned down the Korea Bible House and its stock. Meanwhile, the site of the original Bible House in Seoul is still a jumbled heap of twisted girders. Rebuilding from the ground up will be necessary in both cases. Within a few hours of the tragic Pusan fire, relief teams from the various churches in the city were caring for the burned-out families in their memberships. Also on the job were armed forces personnel and representatives of Church World Service and government agencies. With winter at hand, the aid being rushed to the destitute will still be inadequate.

Appenzeller's Death Loss to Korea, Missionary Cause

In the death of Henry Appenzeller (see The Christian Century for Dec. 30, p. 1537) Church World Service has lost an able administrator, Korea one of her greatest friends, and the missionary movement one of its ablest administrators. Appenzeller was born in Korea, the son of pioneer Methodist missionaries, and returned here after schooling in the U.S. to become principal of Pai Chai high school for boys and to carry on many of the other duties that fall to the ordained missionary. His father died when the vessel in which he was traveling on a preaching itinerary went down off the west coast of Korea. His sister, Alice, was president emeritus of Ewha Women's University at the time of her death here in 1949.

And So Forth

Ewha Women's University, which now has over 2,000 students, held a two-day thanksgiving festival recently to celebrate its return to the Seoul campus, where most of the war-damaged buildings have been restored. Today the university is awarding an honorary degree to Mrs. Syngman Rhee.

The Korean National Christian Council and missionary personnel are expressing gratitude to the U.S. army chaplaincy for bringing Pres. William C. Martin of the (U.S.) National Council of Churches to Korea for the Christmas season. Although he will spend most of his time visiting U. N. armed forces, Bishop Martin will be able to devote part of it to the indigenous churches and their leaders.

SUE COMSTOCK ADAMS.

Break Ground for Baptist Boys' Ranch Town

Ground was broken recently for a $100,000 building to provide living quarters for 25 boys at the Baptist Boys' Ranch Town near Oklahoma City. The ceremonies marked the first step in a long-range building program. A 160-acre tract of land and a $500,000 trust fund for the project were given to the Oklahoma state Baptist convention last May by Mr. and Mrs. James M. Johnson in memory of their son, Jimmy, who died at the age of 14.

Episcopalians to Develop Five Urban Demonstration Centers

A grant of $25,000 has been made to the Protestant Episcopal Church's department of Christian social relations to finance a five-year program of developing experimental demonstration centers in five urban-industrial parishes, Religious News Service reports.

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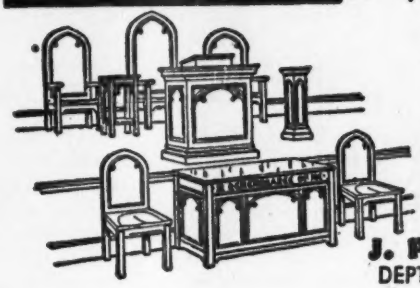

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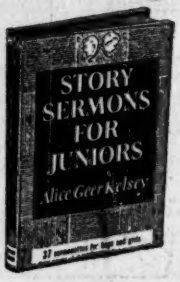

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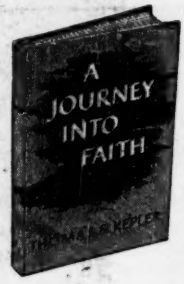

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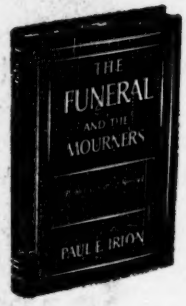

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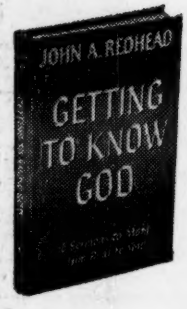

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